THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIX.

It is a solemn and alarming truth which is expressed in the proposition of our Catechism, to which your attention is now invited; namely, that "Every sin, deserveth God's wrath and curse, both in this life and that which is to come."

Perhaps you are ready, my young friends, to object to the doctrine which is here propounded, as inconsistent with equity, and irreconcilable of course with the divine attribute of justice. A careful attention to the subject, however, will, I am persuaded, satisfy you that no other proper answer could be made to the question "What doth every sin deserve?" than that which is given in the catechism. A principal design of the answer doubtless was, to oppose the absurd and dangerous distinction which is made in the Romish church, between some sins which, in that church, are represented as *venial*, and others that are denominated *mortal*.

By *mortal* sins, the Romanists understand those which they admit subject the parties committing them to the penalty of *death*—even death eternal. But there is, according to them, another class of sins which they call *venial*, and which do not subject those who commit them to such an awful penalty—sins which are in their nature so small and trivial, that they may be expiated by *penance*, or by some other mode of making satisfaction for them by the offenders.* We believe that this distinction, in regard to the *nature* of different kinds of sin, is not warranted either by reason or scripture, but directly opposed by both. All sin, by the verdict both of reason and scripture, is an evil of the *same kind*, however differing in degrees. We can give no other just definition of this evil, than that which is given in the sacred oracles—"Sin is the transgression of the law"—and of course —"where there is no law, there is no transgression"—no sin. What

* "The Romanists mention three kinds of venial sins—*Some* which are in their nature really bad, as *an idle word, excessive laughter. Others*, which are not voluntary, as the first motions of anger, or of envy, which occur by surprise. *Others*, which are so small that they scarce claim attention, as the purloining of *a denier*"—[The twelfth part of a French penny.]—*Pictêt Theol. B. vii. c. 9. Note.*

Pictêt also remarks, that the term *venial* was applied to sin by the Protestant Reformers, but in a totally different sense from its use by the Romanists. The Reformers used it to denote those sins which are pardonable, and which are actually forgiven to believers in Christ—thus distinguishing these from the unpardonable sin, or the sin unto death.

the Papists, therefore, call *venial sins*, are either no sins at all, or else they are transgressions of the law of God: And if they are transgressions of the law, they must subject those who commit them to the penalty of that law; for you will observe that it is essential to the very idea of a law that it should contain a penalty—A publication that holds forth no penalty, may contain counsel, or argument, or recommendation, or persuasion, but it is not a law. Now there is nothing offensive to God but what is a violation of his law; for he certainly has prohibited whatsoever is offensive to himself. If, therefore, the Papists cannot show that God has affixed two kinds of penalty to his law, they can never make out their class of venial sins. They seem indeed to have felt this consequence, and hence to have invented for their venial sins the penalty of penance, and human merit. But this is only adding a second error to the first; for the scriptures teach us abundantly and unequivocally, that "without the shedding of blood—the blood of Christ which cleanseth from all sin—there is no remission."

As then *all* sin—and consequently what is called venial sin—is a transgression of law, and as every law must contain its own penalty, we have only to inquire what is the penalty which the law of God pronounces on *all* who transgress it, and we shall see at once *what every sin deserves;* for we know that the judgment of God is always according to truth. Thus then it is written—"Cursed is *every one* who continueth not in *all things* which are written in the book of the law to do them." The curse of the law is, and can be, nothing else than the penalty of the law; and it is here declared to rest on every transgression without exception. "The wages of sin is death," says the Apostle Paul—He makes no distinction between one kind of sin and another; and by the *wages* of sin he manifestly means the *desert* of sin. Death, therefore, according to him, is the desert of *every sin*, which is precisely what our catechism affirms; for by *death*, in this place, the context proves beyond a question, we are to understand *everlasting punishment*, which is the same thing that is intended in the answer before us, by "the wrath and curse of God, both in this life and in that which is to come"—all the sufferings of this life being the deserved effects of sin, and the commencement, to every finally impenitent sinner, of the wrath of God to endless ages—You scarcely need to be reminded here, that by the *wrath* of God we do not mean any thing like *passion*, which always implies change, and therefore imperfection, which we know cannot belong to the Supreme Being. By the wrath of God, we are to understand "that most pure and undisturbed act of his will, which produces most dreadful effects against the sinner."*

I have said so much on this subject, because it is of the greatest practical importance to have just views of the very *nature* of sin—of its unspeakable ill desert. It is, in its essential nature, rebellion against God, the supreme moral legislator of the universe. It is, says Fisher justly, "opposition and contrariety to the holiness of God expressed in his law, which is the very thing that constitutes the enormity or heinousness of it." Without a perception of the evil nature of all sin as possessing this character—the character, objectively at least, of an infinite evil—men will not be driven away from their vain attempts to cancel their sins by some acts of their own—will not be shut up to the faith of Christ, as the only ground of pardon and of hope, and thus make sure their salvation from the awful consequences of their apostacy from God.

* Fisher.

But it may now be proper to remark, that although we have shown what *every sin* deserves, there never has been, since the fall of our first parents, an individual of their apostate race, of whom it could be said, after he became capable of moral action, that he had committed but *one sin.* The penalty of the divine law, therefore, will, in fact, be inflicted only on those whose sins are multitudinous. Such at least must be the creed of those who believe that neither ideots, nor infants who die in non-age, will suffer after the present life.

Again. It must be kept in mind, that no sinner will ever be punished beyond his desert; and that this desert, among the individuals concerned, is almost infinitely various. On this point the word of God is most explicit—"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more—For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.) In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

My dear young friends—it is of the highest importance to us to hold correct *principles* in Theology and morals—The connexion and the bearings of such principles are more extensive, strong, and practical, than you can easily perceive or comprehend. But when a retribution for sin is to be made, as in the present case, by the infinitely wise, just, and merciful God, we need not trouble ourselves with nice speculations how he will make it. We know, from all his attributes, that it will be made with perfect equity—an equity which we may not be able to analyze, but which he will not fail to preserve in his award.

Finally—We are most impressively taught by the subject we have been considering, that the atonement made for sin by our Lord and Saviour Jesus Christ, is the only ground of hope for every child of Adam, that his transgressions of God's holy law will be pardoned, and his soul be saved from "the wrath that is to come." This great truth is expressed in our Larger Catechism, as a part of the subject before us: And verily when we consider that in every sin we commit there is a malignity which deserves the severe and endless displeasure of Almighty God, and call to mind that we are chargeable with ten thousand times ten thousand of these malignant acts; and especially that all *our* sins, who have enjoyed the clear light of the gospel, are of the most aggravated kind—what could keep us from sinking into absolute and endless despair, but the knowledge that our gracious God and Father has himself provided an adequate expiation for all our guilt, a complete remedy for our helpless ruin. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but

that the world through him might be saved—Behold the Lamb of God, which taketh away the sins of the world—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Never think, my dear youth, of seeking salvation by attempting to diminish your guilt—admit it in all its extent and aggravation; your hope of salvation is derived, not from the lightness of your disease, but from the infinite efficacy of the provided remedy, and the skill and power of the Almighty physician. Go to him, and tell him you are under a mortal malady, and that without his interposition you are sure to perish. Cast yourself on his mercy—make it your sole reliance. Reject with abhorrence every thought of help, but from him alone. Accept and rely on him as your only and all sufficient Saviour; and be assured "though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool;" for "this—said the Saviour himself—this is the will of him that sent me, that whosoever seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day"—Believe him, trust him, rely upon him, and you shall be saved. Amen.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 252.)

3. I would preach the gospel to those who are but yet in the morning of life. This is the most pleasant and hopeful part of a minister's work. Happy are you, my dear children, who have been so early called into God's vineyard, but infinitely more happy, if you are inwardly and fully determined to comply with the call. I beseech you "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say you have no pleasure in them."*—Early piety is exceeding lovely in the eyes of the sober part of mankind, highly acceptable to God, and will be infinitely profitable to yourselves. Be not enticed with the deceitful promises and false pretences of worldly enjoyments, which are so ready to inflame your passions, and so warmly solicit your love. Believe the testimony of all, without exception, who have gone before you, and have left this record written on created comforts, that they are "vanity and vexation of spirit." Believe it, you have entered on a world of sin and sorrow. You may feel the early stirrings of corruption in yourselves, and see its manifest and manifold fruits, both in yourselves and others. Alas! are there not some young persons who learn, as their first language, to blaspheme their Maker's name? Many children who cannot work, are expert in sinning. Alas! your hearts are naturally far from God. You "go astray as soon as you are born, speaking lies."

Be persuaded, therefore, to fly to the blood of Christ, the precious blood of Christ, "who loved you, and gave himself for you." He died upon the cross to save you from the hell which you have deserved by your sins; and he graciously invites you, saying, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."† Blessed are those children, who, like their Saviour, advance in wisdom as in stature, and "in favour with God and man." Let young persons in general remember, as they are growing up, that all the early opportunities of instruction which they have enjoyed, especially such

* Eccles. xii. 1. † Mark x. 14.

as have been brought up under the inspection of pious parents, will greatly aggravate their guilt, if they continue to despise them. For this reason some, I wish I could not say many, are old in sin, when they are but young in years. Wherefore, without further delay, betake yourselves to God in Christ; learn and love your Redeemer's name, and let the life that you live in the flesh, be a life of faith on the Son of God, and only Saviour of the world. Your early entrance on a religious life will make you regular, established, useful, fruitful Christians. If you are to continue long in the world, it will greatly contribute to the sweetness and serenity of life; and if it be the will of God that you should die soon, it will make you meet for the inheritance of the saints in light. There is something very terrible in the death (often the unexpected death) of young persons, in the bloom or middle of life, plunged in sensuality, inflamed with lust, and bent on sin of every kind. But, blessed be God, there are also some agreeable instances of young saints quickly ripened by divine grace, thoroughly mellowed by early affliction, resigning the world, not with submission only, but pleasure, and taking wing to a land of rest and peace, where "the inhabitants shall not say, I am sick;" and "the people that dwell therein shall be forgiven their iniquity."*

4. I must now preach the gospel to those who are old, who having gone through many vicissitudes, are perhaps totterring upon the brink of the grave, and drawing near to "the house appointed for all living." And I do it because my office obliges me to preach the gospel to every creature. There is but little pleasure in addressing such, because there is but little hope of success. May I not suppose, that some one, or more, may be led to peruse this discourse, who have many years resisted the calls of the gospel, and have been long accustomed to do evil. What cause have you to admire the mercy of God, that you are not now "in the lake which burns with fire and brimstone for ever more?" Have you not followed many of your equals in age to the churchyard, and committed their bodies to the dust? What preparation have you made, in consequence of the reprieve allowed you, and the admonitions given you? Hear then, once more, the joyful sound; believe in the name of the Son of God, that you may have life through his name. Fly to his blood, that you may obtain the forgiveness of your sins, and an inheritance among them who are sanctified. He, and none else, is able to deliver you. Cry to him, that he may breathe upon the dry bones, and they shall live. Though you are hardened in profanity, though you are besotted in sensuality, though earthly-mindedness has overspread you like a leprosy, his right hand and his holy arm will get him the victory. He is able to create you anew unto good works; and, as you are already monuments of his patience and forbearance, to make you to eternity the happy monuments of his sovereign and almighty grace. Is there now any remaining objection? Is there yet any room for farther delay? Hath not time shed its hoary hairs upon your heads, and drawn its furrows upon your brows? Make haste then, and fly for your lives, lest you lie down in sorrow, and make your bed in hell.

5. Let me preach the gospel to the self-righteous. By the self-righteous, I mean those who trust in an outward, lifeless form of duties, in a character formed upon worldly prudence, and a few of the most common offices of civility, between man and man; especially those, if any such have persisted in reading

* Is. xxxiii. 24.

this discourse to the close, who despise the doctrines of the grace of God. Do any of you lean to the fashionable scheme of irreligious, pretended morality; and when you are at liberty, treat the doctrine of free grace, and of Christ's righteousness and merit, with contempt and scorn. As the full soul loatheth the honey-comb, so the self-righteous soul spurns at the riches of divine mercy, and likes not the incessant repetition of the name of Christ. Your guilt is of the darkest and deepest dye. Your danger it is impossible to conceive or express. What views have you in drawing near to a holy God in solemn worship? Or what meeting do you expect with God, when he sitteth upon the throne of his holiness in the day of judgment? Do you ever, though in the slightest manner, make conscience of the duty of self-examination? May I not have some hold of you by that quarter? What satisfaction have you in your own hearts? Dare you tell us now what passes there? O the power of self-deceit! You would be covered with confusion, did but the world know the foul pollution that lodges within you: how much less shall you be able to stand the strict and impartial judgment of the great Searcher of hearts?

Do but open the book of God, and what page will not condemn you? This sentence stands uncancelled against you, "Cursed is every one, that continueth not in all things that are written in the book of the law to do them. "Out of your own mouths will you be judged, ye wicked servants. Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?" Bring forth your boasted morality, and let it be put to the trial. Will you, or dare you say, "I have loved the Lord with all my heart, with all my soul, with all my mind, and with all my strength?" Will you say, I have loved his worship, and served him in public, in my family, and in secret, and I hope he will accept of it? I think I am authorized to answer in his name, "Was it worshipping me to be singing psalms with your mouths, and not once remembering their meaning? to be thinking of an hundred vain things when you were in the house of God? To be praising without thankfulness, confessing without sorrow, and asking blessings without desiring them; and to be more attentive to the faces and dresses of others around you, than to the frame of your own hearts? Was it hearing my word, to be criticising the style and manner of the speaker, and laying hold, with the utmost eagerness, of every improper motion or ill-chosen expression, as a fund of entertainment for yourselves and your companions over your cups and bowls? Or do you call your careless, hasty, drowsy prayers, with long intermissions, worshipping me in secret?"

But perhaps you will rather choose to trust to the duties of the second table, and what you owe to your neighbour. Perhaps you will say, I have been honest in all my dealings, and never wronged any man: nay, I have been kind and charitable, have dealt my bread to the hungry, and supplied the wants of the afflicted and poor. I answer, in the name of God, "Many have been your defects even in these duties; but supposing it to be so, you have not feared me. It might be from pride, from fear of censure, from prudence; but it was not in obedience to me, for I was not in all your thoughts. Was it your duty to your neighbour, to make a mock at his sins, to lead him into intemperance, to despise him in your hearts, and ridicule him in your conversation?" In one word, do but examine all your "righteousnesses," they will "be found as filthy rags before God." Trust not in such a "refuge of lies."

—The bed is shorter than "that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."* Believe it, there is no salvation in any other than in Christ. His atoning blood will reconcile you to God: his grace and love will captivate your souls: his holy and blessed Spirit will write his laws in your hearts. Belive in him, and you will be more holy than ever, and yet stand astonished at your profane and blind pride and vanity. He will create in you a clean heart, and you will then blush at the thoughts of your remaining pollution. You will apply yourselves to his service with zeal and diligence, and yet still say you are unprofitable servants. One view of the cross of Christ will make sin more odious than a thousand fine descriptions of the beauty of virtue, which commonly serve only to nourish and fortify the pride of man. If ever you desire to see the face of God in mercy, or to dwell in his presence, believe in Christ, for there is no other *way* to the Father.

6. In the last place, suffer me to preach the gospel to the chief of sinners. It is the glory of our Redeemer, that he saves "to the uttermost all that come to God by him." The dignity of his person, the greatness of his sufferings, and the infinite value of his atonement founded on both, makes him "mighty to save." Let such sinners attend to this, who are without excuse, whose hearts have been a sink of the greatest impurity, whose lives are stained with the foulest and grossest crimes, whose sins have been numerous and heinous, and scandalous; who have no plea to offer, but are sensible that they have justly merited the wrath of God in its utmost rigour. Let such attend to this, as are trembling at the thoughts of a righteous judgment, and saying, "It is a fearful thing to fall into the hands of the living God.—Men and brethren, what shall we do?" Behold, I bring you good tidings of mercy unmerited, pardon unsolicited, a full and free remission of all your sins. "I have blotted out thine iniquities as a cloud, and as a thick cloud thy sins: return unto me, for I have redeemed thee." Receive this testimony, and "set to your seal that God is true."

Think not to do injury to the grace of God, by weaving a self-righteous cobweb, and refusing to believe, till you have laid down some rules of a new life, and effected some partial reformation, as if you would first save yourselves, that you may be fit for salvation by Christ. These hopes will soon be dashed in pieces. Faith in the imputed righteousness of Christ is the sinner's only plea. The more vile you are in your own apprehension, the more need you have "to put on Christ." The subsequent change of heart and practice must be the effect of his power, is a part of his purchase, and ought to be received as his gracious gift. And I will venture to foretell, that you will make the greater progress in true holiness, the less you are disposed to boast of, or to trust in it.

This I apprehend, is the gospel itself, styled in Scripture, with the highest propriety, the "gospel of the grace of God." "Christ came not to call the righteous, but sinners to repentance." If you will rely on him for salvation, he will shed abroad the love of God in your hearts by the Holy Ghost, which will be a powerful and operative principle of new obedience. I beseech you, therefore, in the most earnest manner, not to reject the counsel of God against yourselves. Nothing can be more liberal, or more gracious, than the offer of the gospel: "I will give to him that is athirst of the fountain of the water of life freely." There is no sin of so deep a dye, or so infectious a stain, but the blood of Christ is suf-

* Is. xxviii. 20.

ficient to wash it out. There is not any slave of Satan so loaded with chains, but he is able to set him free. If you perish, it is of yourselves. I have given you warning, from a sincere and ardent concern for your everlasting interest; and may God himself, for Christ's sake, by his Holy Spirit, effectually persuade you to comply with it.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?—Ps. viii. 3, 4.

When I behold the evening sky,
And all the starry wonders there;
Thy power, Oh Lord, and majesty,
O'erwhelm my heart with awe and fear.

There shine Arcturus and his sons,
There Mazaroth proclaims thy praise;
There, too, Orion circling runs,
And Pleiades' influence sweetly plays.

And does that same almighty arm,
Which holds and guides each rolling sphere;
Protect me from surrounding harm,
And grant me every comfort here!

Well might the royal psalmist say,
Viewing those glittering orbs above;
Lord, what is man—what worthless clay!
That thou shouldst visit him in love—

That thou shouldst every want supply,
Notice and keep each pious tear;
And when he lifts to thee his cry,
That thou shouldst bend a gracious ear.

Oh! may thy condescension fill,
With love and gratitude my soul;
And prostrate this rebellious will,
Submissive to thy full control.

Whate'er denied, O grant me Faith,
That heavenly guide to realms above;
Which shows the straight and narrow path,
That leads to everlasting Love.

K.

From the Mirror.

THE BIBLE CLASS,

IN THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page,
Whose breath is immortality. There seem'd
No sadness on their features; to their limbs
No fetters clung; and they whose early years
Had told dark tales of wretchedness and shame
Lifted a calm, clear eye.

Amaz'd, I ask'd,
Is this a prison? and are these the men,
Whom justice from the world's sweet fellowship
Hath sternly sever'd?——

But a voice replied—
God's spirit has been here. Serene it came
Into the cells where guilt and punishment
Rivet her chains, making the victim's life
A hated burden, and his hope despair!

It came!—Rebellion laid his weapons down;
The flinty breast grew soft; the rugged brow
Gave channels for the tear of penitence;
And souls which sin had blotted from their race
As a foul gangrene, to the Healer turn'd,
Bathed and were whole.

So now, with humble step,
Their penal course they measure,—giving still
The day to toil, and meeting every night,
In solitude, reflection's chast'ning glance,
Which wounds to purify. There too doth glide
Fair charity, prompting to deeds divine
The unaccustomed pupil, while he cons,
'Mid the deep silence af a lonely bed,
His Bible lesson; seeks a deeper root
For Christian purpose; or anticipates
Glad Freedom's sacred gift.

Ye whom our God
Hath held from deep transgression, be not proud;
Nor in the heat of passion, haste to weigh
A brother's fault. The Eternal Judge himself
(When by the sin of ingrate Adam moved,)
Came not to Eden till the cool of day.
And since that hour when first the vengeful sword
Hung o'er the forfeit gate of Paradise,
Man hath been wayward,—weak, and prone to fall
Beneath temptation's wile, and so must be
Unto the doomsday burning.

Then let his bitterest discipline be mixed
In Mercy's cup,—that so the prison cell
May work his soul's salvation; and the 'law,
Like a school-master' severe, the truant bring
To Christ, his advocate and righteousness.

Hartford. L. H. S.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M., *formerly Pastor of the Presbyterian Church in Hanover, Morris County, New Jersey.*

(*Continued from page* 412.)

A DREAM.*

I thought that I was in a large room, just at even or twilight, where were a number of elderly men, and also a number of children, chiefly if not all boys, about 5, 6 or 7 years old. They all seemed to be serious, or rather mournful. At the north side of the room was a door standing wide open. Without the door were two pair of stairs. The one on the right side which went upwards, and led to some place over head; and directly before the door, or a little to the left hand, were stairs that went downward, and led to some place beneath. There was the space of about two feet without the door, before the stairs began that led up or down. I thought the children in the room called the place which the stairs led to above HEAVEN, and the place which those downward led to, they called HELL. Once in a while one of the children went out at this door, and went either up or down. They went one at a time, and some went up and some down. They went out at this door, in order to know whether they should go to heaven or to hell. Not that I thought they went immediately to heaven or to hell; but whether they went up or down they tarried safe and well that night, and in the morning came back again, and after that lived their life in this world: but according as they went up or down when they went out of that door, so, whenever they died, they would go to heaven or to hell. At length all the children were gone out, except one little boy. The children, I say, for it was not supposed that the old men were to make the trial. They all sat still in the room. The father kept this one little boy that was left, between his knees, not willing that the child should go out. The boy was very desirous to go, kept begging his father to let him go, and even cried to go. He told his father that such a boy, and such a boy was gone up to heaven, and that he did not doubt but that he should go up to heaven. His father said, "I am afraid you will not, I am afraid you will go down to hell." I thought they all desired and endeavoured to go up, and what it was that made any of them go down I did not then know; but I soon knew. At length the father consented to let the boy go. Now, thought I with myself, is my time, to try what will become of me when I die. I concluded to let this boy go first, and as soon as he was gone, that I would go. But I trembled and greatly feared that I should go down. I went to the door with the boy and well observed him. He stepped one step out of the door, and the next step, he stepped down one stair, that went downward. And as soon as he saw he was going downward, he cried and lamented most bitterly. But he kept stepping down as fast as possible, which, if he had not done, he would have fallen down head foremost. He went down crying and was soon out of sight; and I thought I saw no more of him, but had all my thoughts turned upon my own case. I stood trembling and afraid, but I thought I must try; and concluded therefore to go out, but determined that I would not go straight out at the door, as the others did; but as the stairs that went upward were at

* A review or recollection of the latter part of this article in our last number, is necessary to see the connexion and import of this dream.

the right side of the door without, I went to the left side of the door within, determined to run quickly and spring up the stairs at the right hand.

At length I sprung with all my might; but no sooner was I without the door than a strong wind took me, stopt me in a moment, and like a whirlpool, sucked me down the stairs. This wind turned my face to the stairs that went downwards, and drew me with great violence. Finding myself thus drawn downwards, I set out one foot before the other and hung back; but my foremost foot was about half the length of it over the first step downwards, and only my heel and part of my foot upon the floor. I hung back, and the wind drew so hard that it bent me down, my face to my knees, and drew my loose clothes over my head; thus I continued as on a poise, for about half a minute. At length I fell backwards, and scrabbled toward the room again. I got up and went into the room crying bitterly, for I thought I certainly belonged to hell.

When I stepped out at the door, and the wind stopped me and turned me downward, the old men in the room, who had their eyes upon me, spoke out together suddenly—"Alas! is the congregation willing." This they said with respect to my going downwards; but the meaning of it I knew not. When I had got back among the old men, I thought in my dream I saw a door on the west side of the room which opened into a yard: and I, in anguish and dreadful distress, went out of this door, and there, in that yard, sat God Almighty, on a kind of throne. In great bitterness and anguish I threw myself down before him, and prayed that he would tell me why I must certainly be damned. He told me it was for breaking my promise made in the woods, together with the sin I had committed against light and the checks of conscience at the time of it; for God, and I myself, regarded me as having committed the sin, though the external action was not performed. The sin itself, said he, was great: the breach of your promise and vow was also a great and dreadful sin: and the sin being committed, and the promise broken, against the light and checks of conscience, make it an unpardonable sin. What! said I, must I certainly be damned! Yes, he replied, you must—you have committed the unpardonable sin. Upon this I cried most bitterly, and said, "O most merciful God! didst thou never pardon so great a sin as this!" No, said he, I never did. Then I mentioned David's sin, and Peter's sin, and said—"O Lord, were not these sins so great and dreadful as mine? No, said he, they were not. Then did I cry and plead for pardon in the most lamentable manner, before an angry God—I pleaded the merit of Christ—that his merit was infinite—that no sin could exceed the infinite merit of Christ—is not, said I, the merit and satisfaction of Christ sufficient? The unpardonable sin, he replied, is excepted—'tis of such a nature it cannot be pardoned. Then I threw myself down before him and cried, "O Lord, is there no way! is there no way! cannot I be pardoned! Lord, canst thou not have mercy on me! Thou art merciful, O Lord; thou hast pardoned; wilt thou not have mercy on me? No, he answered—that sort of sin can never be pardoned; 'tis, said he, the nature of the sin, and not the greatness of it, that makes it unpardonable. Then I thought of the nature of my sin, and knew I committed it against the checks of conscience, in the very time of it. Your sinning against light and conscience in the time of it, said God, made it the unpardonable sin. Then I cried, and lamented, and begged, and prayed, and continued entreating for pardon. But, said God, I could easily pardon all your

other sins, but that one sin is of another nature, and cannot be pardoned—I will show you just how it is. Then I thought in my dream that he took a maple plank, or board, which was lying by, and which was in itself very smooth, except that it was full of cracks, like sun cracks, as full as it could well be: and as the board was curly, the cracks were not only lengthways, but oblique, and almost in every direction. Near the middle of the board there was one large crack, opening, or flaw, much bigger than any other, and it went almost across the board. It was, indeed, not only an opening, but there seemed some of the wood gone or wanting. Now this board, said God, is your life. Your life is filled up with sins; some greater and some less, just as these cracks are; and that great crack or opening, where some of the wood is wanting, is that unpardonable sin of yours. I could pardon all your sins except that one, as these cracks may be shut up and the board become smooth. Then I thought he put his hands on each side of the board and pressed all the cracks together, except that one; so that the board was as smooth as glass, and not the least crack or flaw to be seen in it, except at that one place. Thus, said he, I could pardon all your sins and do them all away, so that they should not be seen, except that one unpardonable sin—just as I have shut up the cracks in this wood. Then I said, "O Mighty God! canst thou not press it together and make that one crack shut up?" No, he answered, it is of another nature from the other cracks; there is some of the wood wanting, so that it cannot be shut up. If, said he, the crack was twice as large as it is, and no more than a crack or opening, I could shut it up; but as it now is, 'tis contrary to the nature of the wood that it should be shut up; it cannot be done. I again said, "O do try to press it up," and I thought that I put my own hands on each side of the board, and squeezed with all my might, but to no purpose. Then said I once more—"What! cannot it be done!" No, he replied, it cannot—and at that instant I awoke.

It was at the dawning of the day; my body was trembling throughout; nor was my mind less distressed, for I thought when awake as I did in my dream, that I had verily committed the unpardonable sin. I immediately rose from my bed, went out to the barn, a little distance from the house, and there I attempted to pray. But alas! I had no freedom. God seemed at an infinite distance from me; his face turned away, and his back, as it were, toward me, not regarding my prayer. Before that time, I seemed to think when I prayed that God heard and regarded me; but now it seemed as if he had turned his back upon me and heard me not. I could not cry and be affected with my case, as I seemed to be in my dream, but had a dry, hard-hearted, stupid concern and distress—I seemed to have a dreadful weight on me, but no affectionate concern. I tried to pray, and ruminated on my case awhile, till I perceived the family were up and about. Then I knew I must make my appearance in my place, or the reason of my absence would be inquired into, which I did not choose should be done; for I was very anxious to hide my concern from every body in the world. Both before and after my dream, I was very careful to hide all appearance of religion from every mortal.

The family in which I lived for some days after my dream, perceived a heaviness and gloom upon me, and several times asked me what was the matter. But I turned it off as lightly as I could. My concern and trouble, though great, abated by degrees; for I had no true conviction of sin, and the views

I took of my case became, by custom, less pungent and affecting. By degrees I began to have a little hope that I might not have committed the unpardonable sin; but there was no particular thing that made me hope. Sometimes, for encouragement, I thought it was only a dream, and dreams were not absolutely to be depended upon: but it would return upon me that I knew the dream was according to my case, and this would cut me like a knife. After this I never lost a sense of my guilt, so as to omit praying in secret twice a day, on any account. Nor did I, after this, ever allow myself in any thing that I knew to be a sin. My concern was never so great as to prevent my daily business; and in about a month or six weeks after this dream I went to a grammar school, and began to learn Latin, which was in December, 1738.

(*To be continued.*)

MENTAL SCIENCE.

Phenomena of Volition.

The class of exercises denominated volition, is very simple, and but little diversified. It will, however, be requisite to examine, with some degree of care and at length, several questions concerning this class, which will often be referred to in the application we intend to make of the doctrine.

The nature of the exercises constituting this class is *voluntary exertion*, or to use the very familiar term which is sufficiently understood, we call it *willing*. The terms used to denote the operations of this class are not so numerous, and the exercises are not so much diversified as those of intelligence and feeling. The modifications of volition are only two, and those are very simple, viz. *choosing* and *refusing*, or *willing* and *nilling*, to use an old fashioned word which sounds awkwardly to us from its disuse. Whatever is voluntary belongs to this class, and nothing else can belong to it. The exercise is so simple aad so uniform that no further description is necessary, in order to direct every mind inductively to ascertain the facts in his own experience.

There is, however, a question of importance to be examined, which relates to the classification; and which will involve some further description of the operations. Some have denied that there is any generic difference between what we call feelings and volitions. As far as we know, or now recollect, the majority of writers on mental science have classed together all the emotions and voluntary exertions of mind. They have entirely overlooked the difference in their nature, and the distinction in their faculties. A very simple account of this matter seems to us like the following; viz. The mind *apprehends* an object—*feels* pleased or displeased—then *chooses* or *refuses* it. Here the volition differs essentially from apprehension, and is not less different and distinct from feeling. All the exercises are connected together and relate to the same object, which must be perceived in order to excite pleasure or pain; and an emotion, either pleasing or displeasing, must be awakened, or no volition will exist. In the concatenation of these exercises each one has its distinctive character; and we must not substitute one for another, nor confound them as if they were parts of one and the same operation. Volitions have nothing in them of the nature of pleasure or pain. Those feelings may attend, precede and follow the elective operation; but they are readily distinguished, by every observing mind, in their true character, and according to their appropriate classification. At different times and under different circumstances the same voluntary exertion is attended

with opposite feelings. Objects, which are painful, are often chosen, and those which are agreeable, are often refused, whereas it could not be thus, if volition and feeling were identical. The facts to which we here allude are so plain and certain that none can doubt them; and they prove incontestably that there is a distinction, in the nature of these exercises, between feeling and choice. The full explanation of the facts, just alluded to, must be reserved for another place, when we discuss the doctrine of ultimate and subordinate objects of choice, which should be well understood in the illustrations of mental science.

We here make a passing remark, because it is needful to illustrate the distinction between pleasure and choice, pain and refusing, that ultimate objects are always chosen because they are agreeable; but subordinate objects are often disagreeable, although voluntarily chosen. Take a familiar example in the case of a sick man; he chooses health because he loves it, and nauseous medicine, for the sake of health. It will be obvious that health is an ultimate object, and medicine subordinate. This explains a common fact in the phenomena of volition, while it proves most conclusively the difference between feeling and choosing.

Voluntary exertions are sometimes described by different names, because they are so combined with other mental exercises that willing is the most prominent. Such are determination, decision and resolution. But commonly the relations of our volitions are denoted by associating the name of the object; and few qualifying terms are used to describe the acts of choosing or refusing. Sometimes we say a wise, a prompt, hesitating, obstinate, or final choice; but very seldom do we employ adjuncts with the names of volition, which are expressive of moral quality. Moral qualities are predicated of the objects and motives of choice, but seldom of choice itself. We make these remarks to show how simple and undiversified are the operations belonging to this class, and how readily they are distinguished from the affections, with which moral qualities are constantly associated. We do not mean to assert that there is no moral quality in the act of volition; a wrong employment of any faculty produces a wrong action. But the seat of praise and blame, right and wrong, is not the volition, and its moral quality is always relative.

We are now prepared to say that all volitions belong exclusively to the *will*, which is a distinct faculty. According to the principle of classification by which we distinguish mental operations, the inference is conclusive; and as we have before said, there must be some aptitude in the mind, distinctive and permanent, whose character is precisely developed by each class of operations. This permanent aptitude, which is now the subject of inquiry, we call the faculty of *will*, whose appropriate development is volition. No other character ever belongs to simple exercises of *will*. This faculty never feels, nor perceives, but simply acts.

An important inquiry here presents itself to our view, and demands attentive examination, viz. What are the laws of volition; or, in other words, does the *will* act according to any known rule? The true answer to this question, inductively ascertained, will be of great service in other investigations of mental science, and in the estimation of human character. The laws of human action are obviously of great importance, and yet they are variously understood and explained by different persons: hence much of the confusion and uncertainty in mental philosophy. There has been much controversy on this question from the earliest attention to mental science. The great dis-

pute concerning the freedom of the will has been one of deep interest to the cause of truth, and its decision has an influence on the rules and results of biblical interpretation.

Some have told us that the will possesses, inherently, a self-determining power; and that such an ability is necessary to freedom and responsibility. But we think such a supposition impossible, as President Edwards has conclusively shown in his treatise on the "Freedom of the Will." We mean not to advocate all the statements and arguments of the work alluded to, because we verily believe some of them erroneous; but in reference to this single point, which was the president's main object in writing the above treatise, he has satisfactorily shown that the will cannot determine itself. Without entering, at present, into the discussion of the doctrine of freedom, whether moral or external, we here observe that it cannot belong to any one faculty, but to the mind, considered as the agent, in the employment of its capabilities. All we wish here to say is, that no such self-determining power can belong to will, because the supposition contravenes the laws of volition as inductively ascertained. Edwards recognised this fact, when he said, "the will was always as is the greatest apparent good." This statement is substantially true, but we do not like the form of expression, because it is not sufficiently definite, and may be liable to misconstruction. To state the matter clearly, let it be observed that volition always supposes an object chosen or refused—the object chosen is, on some account, agreeable; and the object refused, for some reason, disagreeable—the volition is always governed by the affection of the heart. Previously to choice there must be an object, apprehension, and feeling; and the election is just according to the character of that feeling. We come, therefore, to the conclusion that the will is always governed by the affections; and can never act contrary to them. Take another illustration or statement of the same fact; the heart is the spring or source of action or choice; the ultimate object is the excitement, and pleasure is the motive. This every man will find to be the uniform law of his volition: and this is the reason why a man's choice is considered the index of his character. If it were otherwise, we should have no rule of ascertaining human character. If the objects, which a man chooses for their own sake, were not chosen because they are agreeable to the temper of his heart, or affection, we should have no means to ascertain the character of the heart. The doctrine of motive will require some discussion, when we shall attend to that of ultimate and subordinate objects. But lest it should be thought by some, that we are advocating a scheme of selfishness when we say the motive is pleasure, it may be proper to observe here, that we speak of motive in this place, not as applicable to the object chosen, or pursued, but exclusively to the pleasure which the object excites, or is expected to excite. In this statement, it will be perceived that the object, and not the motive, determines the selfishness or benevolence of the feelings and the actions. The rule, therefore, by which the will acts, is known and uniform; the will is always governed by the feelings, and cannot act otherwise. Whatever inconsistency may appear in the conduct of any man's will, in reference to the same objects, at different times, that inconsistency must be traced to the feelings of the heart, which are often influenced by a change of circumstances and prospects. Whether objects shall please or displease us, depends not on volition, but on the nature of the object or its relation: but whether we shall choose them or not, depends

on our pleasure. If every object were chosen only for its own sake, we should never choose a disagreeable object; but since we choose some objects for the sake of others with which they are inseparably connected, it may be our pleasure, in such cases, to choose subordinately those which give us pain. Take an illustration of this remark in the case of a good man, who visists and relieves his friend in distress. He is pained at the distress of his friend, and all his sympathies, which are excited, are painful. He would not visit or sympathize with him for the sake of the pain, but he chooses the painful intercourse for the sake of that which is agreeable to him, the relief and happiness of his friend. Take another illustration from the case of the convinced sinner, who is alarmed at the view of his danger, but has not submitted his heart to God. He is told, and he accredits the statement, that he must trust in Christ or be lost for ever: With this view of his danger, and the only method of salvation before him, he will choose any thing that he believes will interpose for his safety. He will choose Christ and coming to him, for the sake of escaping hell, while he has no love to him or his method of salvation. Show him any other way of deliverance, and he will manifest his hatred to Christ, by refusing him and all that pertains to his method of eternal salvation. Thus it is to be feared that many awakened sinners choose to come to Christ, and never do come. But this will more fully appear, when we discuss the doctrine of ultimate and subordinate objects and motives.

The question now arises, what are the uses of this faculty of volition? The first use of the will which we mention is, to render men active. We speak more particularly of bodily action. The will moves the body, and directly regulates the greater part of its motions. We say the greater part, because there are some motions of the body which are wholly involuntary, such as digestion of food and the circulation of the blood. These, and some other motions which are constant or occasional, depend not at all upon volition. But the ordinary movements of the hands, feet, tongue, &c. are the effect of will and under its control. All effects which are under the direction of the will are called voluntary motions, or the result of voluntary exertion. What constitutes the connexion between the will and the effects which follow its volitions, we are not able to discover. It is to be resolved into the constitution of God. Our Maker has seen fit, in a way which we cannot comprehend, to connect the motion of the hand, walking, &c. with the will, but not with other things which, for aught that we can see, might just as easily have been connected with the will, if God had seen fit. The facts, and the laws of those facts, and not the reasons of them, are the subjects of inquiry. God has formed and sustains this connexion in ordinary cases, but sometimes it is broken, as in the case of a paralytic, where neither the hand nor the foot obeys the volition: and force can overcome the influence of the will. Here it seems proper to remark, in passing, that from this connexion between volition and effect we get the idea of power. Wherever this connexion exists we say there is power to produce the effects, and where it does not exist there is not power.

Another use of the will is to direct the employment of the underderstanding. We can direct our thoughts and investigations from one subject to another, for the acquisition of knowledge, and attaining the objects of desire. Our apprehensions and perceptions do not depend on the will, except so far as the direction from one object to another, and the fixedness of attention necessary for greater distinct-

ness, are concerned. It does not depend on the will whether we perceive the difference between a square, circle and triangle, but it may depend on the will whether we understand the properties of each, so as to be able to describe all the points of difference. It does not depend on the will whether we perceive the difference between truth and error, but it may depend on the will whether we discover truth under certain circumstances of obscurity and difficulty.

Another use of the will is to manifest the character of the heart. It is through the medium of the will as the servant of the heart, that we become acquainted with each other's characters. We judge of men by their external actions; in doing this, we proceed upon the principle that those actions are voluntary, and that they express the feelings of the heart. Through the operations of this faculty, we learn how we ought to treat others with whom we have intercourse, and give others to understand how they should treat us; all that we do in this world for the melioration of man's condition, is through its agency. Every enterprise of good or evil, of benevolence or wickedness, is under the conduct of the will, and shows the disposition of the heart. The affections are in no case under the control of the will, except so far as directing the understanding to the investigation of truth, or objects calculated to affect the heart, the will may *indirectly* exert an influence over the feelings; but as we have before stated, it does not depend on the will, whether we shall be pleased or displeased with any given object. Volition cannot change the heart: the will cannot bring the carnal heart under subjection to God's law, nor turn it to love Christ. It must be, according to the gospel, the medium by which the heart displays itself. The understanding is the medium by which objects affect the heart, and the will is that by which the affections are manifested, and objects attained for the heart's gratification.

The will is also necessary in performing the duties enjoined by the second table of the law; indeed all the duties of an external character, and those which pertain to the government and direction of the understanding, involve the agency of the will. There is an obvious distinction between those commands which respect the heart and its affections exclusively, and those which respect other mental exercises and external actions. In the former there is no agency of the will, except in the indirect influence before stated. The heart loves or hates in obedience to another law, not the will. But in every other duty, the volitions are essential. In searching the Scriptures, prayer, observing the Sabbath, feeding the hungry, clothing the naked, sending the gospel to the destitute, and doing good to all men as we have opportunity, the agency of the will, as well as the affections of the heart, is involved. A destitution of this faculty, would be a want of physical qualification to obey the commands of God which respect human conduct.

What will be the use of this faculty after the soul is separated from the body, we are not distinctly informed; but even in this inquiry we can apply, to a certain extent, the principles of induction. We are furnished in the revelation of God, with information concerning the employments of redeemed souls in heaven, which communications, fairly and on philological principles interpreted, are to be taken as facts. From these facts it will be easily perceived, that the will is to be employed in praise, however that may be expressed, in doing the will of God, and in conveying the spirit wherever it is to be sent. What missions of good the souls of the redeemed are to execute in heaven, or in any part

of God's universe, we do not know, and therefore we say not in what agencies this faculty may be employed. How spirits communicate with kindred spirits, we do not know and do not affirm; but for aught that we can say, there may be use for volition. When the bodies shall be raised and reunited to their spirits, it is likely they will be under the control of the wills which have before controlled them. In heaven, we may suppose that this faculty will be employed to bring every power into holy subjection to heavenly laws and principles. In the world of misery, we affirm not the precise agency of the will; but we can conceive of its employment to execute a torturing influence upon the associates in misery, as well as in uttering blasphemies against God and all that is good. It would seem as if there would be a restraint upon this faculty, as there always is in confinement; and that while in the voluntary expression of the heart's malignity, the will shall not be employed, as here on earth, to procure the heart's gratification. Its instrumentality will be self-infliction of misery upon the soul for ever. In this case, therefore the use of will is fearful beyond description; to blaspheme God, self-infliction of torture, and a malignant agency in augmenting the wretchedness of associates in misery. But in heavenly blessedness and glory, its employment will be desirable, elevated and dignifying, beyond expression.

In concluding this article let it be observed, that we know of no phenomena of mental exercises, incapable of being classed according to the principles we have recognised, in one or the other of these three—*apprehending, feeling, willing*. We may make secondary and sub-classes, but all mental phenomena belong to those three; and the faculties of *understanding, heart* and *will*, are sufficient to account for all mental exercises and actions. These constitute man a complete moral being, and qualify him to be a moral agent. By these he is qualified to be placed under responsibility, and made accountable to God for all his character. By these he is qualified to be employed, under all the weight of obligation, in effecting the purposes of God, and promoting his declarative glory. By these faculties he is qualified to receive his Maker's law, to feel responsible, to act with reference to the judgment to come, and according to the moral estimate of his character, to be rewarded or punished. What more is necessary to constitute man a proper subject of moral government? We answer nothing.

F.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. III.

The presiding individual of a large deliberative body—whether the individual be denominated president, speaker, chairman, or moderator—has always a difficult office to perform; and for this reason his official acts ought certainly to be viewed with some indulgence, and to receive, so far as they will fairly admit of it, a favourable construction. On this principle, as well as because small errors, left uncorrected, are a less evil than much delay and frequent interruption in business, appeals from the chair to the house are seldom sustained in deliberative assemblies, except where there is palpable evidence of error, or partiality.

In cases, moreover, in which parties confessedly exist, and are in ardent conflict with each other, a presiding officer is always expected to favour, in some measure, the views of the party by whom he has been elected to office. It is understood that he has been chosen for this purpose, and there would be disappointment on all sides, if he

showed it no regard. Still, there are certain limits to his prerogatives and partialities, which every presiding officer is expected sacredly to regard—limits which, if he transgress, he is always considered as highly censurable; and within which, if he carefully confine himself, he is regarded by every candid member of the body, as having honourably discharged the duties of his station. There have been instances, if we mistake not, in the House of Representatives of the Congress of the United States, and at periods too when parties ran high, in which the Speaker, at the close of a session, has received a vote of thanks, nearly if not quite unanimous, for the fair, and able, and dignified manner, in which he has discharged his high official duties.

It is chiefly in the appointment of committees, that the occupant of the chair of a deliberative assembly is expected to favour his party. On all important committees, especially those in which party questions are to be discussed, a decided majority of the ascendant party is expected to appear; and we think such a majority ought to appear, without any murmur of the adverse party, under two provisos—namely, that the members forming the majority are those generally regarded as respectable, for temper as well as for talents; and that the minority are allowed a representation consisting of their best and ablest men, to the amount of a fourth, or a third part, of every such committee. It is in committees that all important business is prepared for the consideration and sanction of the house; and we believe it is understood that they ought commonly to be constituted in the manner we have indicated, that each committee may be, as it were, the house in miniature, and hence its report be likely to be adopted, without much change or amendment; and thus that a great abridgment of discussion, and a great saving of time may be effected —Both parties being satisfied that their opinions have been fully stated and urged in committee, and that every obtainable concession or modification has already been made, will, it is supposed, perceive that it would be useless to prolong debate, without any prospect of a more favourable result. That such are the principles on which committees are usually and properly appointed in deliberative assemblies, will not, we think, be denied. That their reports, even when made with ability, do not always prevent long and ardent discussions in the house, is to be attributed to the irrepressible love of *speechifying*, which some members possess, and the desire which they and others feel, to speak to the galleries rather than to the chair.

But however or wherever else, a speaker, or a moderator, may manifest his partiality, he certainly ought never to discover it, nor if possible to feel it, while he presides over the debates of the deliberating body. Then he ought to act and feel like a chief magistrate in a court of justice—the debaters are the attorneys, he is the judge on the bench. He may, and often must, have his opinion on the subject discussed, but he ought never to manifest it in the moderator's seat. During a debate, he ought most cautiously and impartially to watch over the rights and privileges of the members severally, that each may be fairly and seasonably heard, according to the established rules of order. He ought especially to consider himself as the protector of the rights of the minority—for a minority have rights as sacred as those of the majority—and the weaker party are always in danger of being unduly overborne by the stronger, if they have not a protector in the common president of both.

We have made the preceding remarks, on the station and duties of the presiding officer of a deliberative assembly, that our readers

might see our views and estimate of them, before we should speak of them as sustained and performed by the last Moderator of the General Assembly of the Presbyterian Church. We wished it should be seen that in speaking of him, we were sensible that some allowance ought to be made for the difficulties always to be encountered in the office which he held; and we particularly desired that when we should point out his errors, it might be clearly seen that they were strictly *official errors*, and that their magnitude might be judged of readily and justly.

We now feel ourselves prepared and constrained, after making every just allowance, to say, that although we have had numerous opportunities, through a pretty long life, to witness the proceedings of deliberative bodies, both civil and eccesiastical, and to observe attentively the manner in which presidents, speakers, chairmen and moderators, acted their parts, we never did witness any thing which, in our judgment, even approximated to the partiality and party feeling, glaringly manifested by the last Moderator of our General Assembly. We are aware that it may be said that this is with us merely a matter of opinion, and that we are a party equally with the moderator. But admitting that we are a party, we have still to say, that the opinion we have expressed is not that of ourselves only, but that also, we verily believe, of every individual who was not of the moderator's party—perhaps of some who were—and that we do by no means admit that an impression so extensively felt, is as likely to be the effect of mere prejudice, as that the moderator should have given just cause for complaint. We do not assert that all his acts and decisions were offensive or erroneous. Where party was out of the question, we think he generally acted correctly. But there was much of the business of the Assembly, and that too of the most important kind, in which party feeling was deeply involved; and whenever this was the case, the violation by him of official propriety was witnessed, we think, in every form in which it could appear. One was, in the appointment of committees. Of this we shall give two instances. The first was, the committee on the reference and complaint from the Presbytery of Philadelphia, in the case of Mr. Barnes. On this committee, (to the members of which in general, we make no exceptions) the Moderator placed one of the delegates from Connecticut, a resident, when at home, of the city of New Haven. We hesitate not to say, that on the part of the Moderator, this was an appointment in a high degree improper, if not absolutely unlawful; and that there was, to say the least, great indelicacy in an acceptance of the appointment and consenting to serve on the committee, by the delegate concerned. That delegate, by a recent arrangement, had lost all right to a vote in the house; but whoever is acquainted with the usual course of business knows, that a vote in a committee, on an important and interesting concern, is of more ultimate influence than two votes in the house. Yet here, an individual gives his vote where it has the greater influence, when it is denied him where it has the less. The subjects, moreover, referred to this committee, involved several constitutional questions, as well of doctrine as of ecclesiastical order in the Presbyterian Church, and of vital importance in both cases. Was it proper that a professed Congregationalist should be appointed and consent to examine and decide on these?—especially when it was fully understood on all sides, that so far as the case of Mr. Barnes was in question, the strongest predilections, not to say predeterminations, in his favour, were cherished by

this individual. We say deliberately, that being concerned in the report of this committee, we would have preferred that Mr. Barnes himself should have been a member of it, rather than the delegate from New Haven.*

The second appointment of a committee which we shall notice, and in which the partiality of the Moderator was apparent, was that to which was assigned the nomination of a new Board of Missions. The hostility of the American Home Missionary Society to this board, and the publickly avowed purpose of changing it, and of displacing its Corresponding Secretary and General Agent, was shown in our last number. Yet on this committee, which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculpated board—the board of the preceding year. Whether the committee on the case of Mr. Barnes had not proved sufficiently subservient to the wishes of the moderator and the majority of the house, or from whatever other motive the nomination was made, is unknown to us; but so it was, this most important committee was entirely composed of those who were disposed to report, and actually did report, a nomination of a new board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing Board of the General Assembly. A few, and but a few of the members of the existing board were not displaced—on the expectation, we doubt not, that they would voluntarily resign, as we are confident they would have done, when they should see the complexion of the board entirely changed, and rendered subservient to the American Home Missionary Society. It was the report of this committee which led to those scenes of disorder and confusion which disgraced the Assembly, and grieved every friend to religion and the Presbyterian Church. The report was so flagrantly and intolerably at war with all equity and propriety, that it produced criminations and recriminations, which issued in a complete disregard of the Moderator and of all order; and rendered a hasty recess, the only expedient left, to bring the members into a temper that would admit of their proceeding in business.

But beside the particular acts which we have now specified, and some others of a like character which we altogether omit, the party feelings of the Moderator were visible in every case, (we believe without an exception) when a party question was under discussion. They were manifested by giving the precedence in speaking to those of his own party, when it equitably and fairly belonged to their opponents; by arresting a speaker who was pressing an argument which he saw to be adverse and perhaps fatal to his wishes—arresting the speaker on some suggestion or pretence of a point of order, and thus breaking the train and force of his reasoning; by throwing out to the speakers on his side of a question, hints and intimations, which they might employ with advantage to their cause; and by numerous other acts, sensibly felt, but scarcely capable of description, by which an advantage was given to his friends over their opponents.*

* The Editors of the Christian Spectator, published at New Haven, in the superabounding of their concern to enlighten the citizens of Philadelphia, and the members of the General Assembly, on the merits of the case of Mr. Barnes, had inserted in their work a review of that case, and published and forwarded the number which contained this review, a whole month before the regular period for its appearance. We purpose, before long, *Deo juvante*, to review this review.

* The Moderator once requested to be allowed to leave the chair, and speak to a subject under debate. The request was opposed, and he withdrew it. The

We shall not have justice done us, if it shall be supposed that in making the foregoing statement of the malversation in office of the last Moderator of the Assembly, we have, in any degree, been gratifying a private pique. Between us and the Moderator there has been, at no time, any personal altercation, nor, on our part, any special cause of alienation whatsoever; and in the last Assembly, he treated us as respectfully as he did any other member with whom we thought and acted. He was, we verily think, entirely *impartial*, in dealing out his hard measures to us *all alike*, without frowning upon, or favouring one, more than another. No, truly, we have felt no gratification of any kind; nothing but the most sensible pain and mortification, in making the statement which we are now closing. Nor would we ever have made it, if the Moderator alone had been responsible for the devious course he pursued—objectionable and offensive in the extreme, as it certainly was. But he was, in our view, the fair representative of the majority of the Assembly, deliberately and by preconcert chosen, for the very purpose of doing what he did. A conviction that such was the fact, prevented many appeals, which the minority would otherwise have made from his decisions to the house; but from the house they knew they were to look for no relief. The statement, therefore, made in this number of our series, we consider as part of a true representation of *the present state of the Presbyterian Church*—a deplorable state, in which a moderator could be at first elected, and afterwards sustained, to do what we have shown was actually done—a state, painful and mortifying, we repeat, for us to exhibit, but necessary to be known, that haply when known by the church at large, a change for the better may yet be effected.

indulgence asked was one which had been conceded to some former moderators, and among the rest to the present writer, who was really disposed to rise and plead for its extension to the existing Moderator, but was restrained by the consideration, that it was more than an equitable allowance, that the Moderator should plead his cause out of the chair, after favouring it so much before he left his seat.

Reviews.

We welcome to our pages another production of the same pen which furnished the remarks on Pollock's Course of Time, inserted in the last number of our sixth volume. Our valued correspondent does not denominate his paper *a Review;* but to this department of our work we assign it, and the oftener he fills a portion of it, the more will he gratify both us and our readers.

FOR THE CHRISTIAN ADVOCATE.

AN ESTIMATE OF THE WORKS OF CHALMERS.

The writings of Chalmers have been read extensively, but they are worthy to be circulated still more widely. We take occasion, from a new Edition of his works having been lately published in this country, to give a condensed view of their merits and defects. Perhaps the best mark of the value to be set on any intellectual effort, is to answer the question, will it last? There is something ephemeral in the writings of Divines, as well as in the productions of superficial authors. The style of Tillotson and Blair was once extravagantly admired; but it is now justly considered dull. Except a few volumes, the writings of Baxter have perished. Many folios on Theology are

literally mingling with the dust; but the pilgrim of Bunyan still holds on its way, occasionally greeted by the rich, and always welcomed by the poor. In the midst of that decay of reputation which is the lot of ordinary men, the reputation of Chalmers will be durable, and the productions of his mind will increase, rather than diminish in circulation. They are addressed, principally, to men of a cultivated order of intellect; and by this class of men they will always be duly appreciated.

A flippant mode of writing is sometimes used about this giant in theological science—We notice the following inaccurate statement. Carter, in his Travels, mentions that Chalmers belongs to no particular denomination of Christians. For the subversion of this statement, it is only necessary to say, that we are in possession of his recorded speeches in the General Assembly of the Scottish Church, and that he is the present occupant of the Divinity Chair of Edinburgh. Chalmers wisely judges that more harmony results from division lines among bodies of men, than from blotting out those lines; unless men could unite in opinion as well as in feeling. Nor is this sentiment inconsistent with the largest charity. Each religionist has a right to his own opinions; but his opponent is equally entitled to the right of deciding whether he will mix with those who hold sentiments so much at variance with his own.

A suspicion has been originated in the public mind that Chalmers was not a pious man, until many years after he assumed the clerical office. This statement is denied by his biographer; but the reasoning employed is scarcely sufficient to destroy the suspicion. The biographer thinks that as the father of Chalmers was a pious man, the son must have been equally pious. Immense good or evil may be connected with the character of our ancestry. Still facts prove but too conclusively, that a patriot may be the sire of a traitor, and that the man of science may be frequently mortified by the ignorance of his son. That Chalmers was too much absorbed, in the beginning of his ministry, in pursuits remote from the duties of a pastor, is clear from his own acknowledgment. Mathematical truth, and researches into Natural History, too exclusively engaged his attention, as he impliedly confesses, in his speech before the General Assembly, on the subject of Pluralities. Such studies are, indeed, more becoming the preacher than the studies of Churchill and Parnell; but a flock cannot be kept alive on diagrams. Chalmers is himself, we conceive, the originator of this suspicion, and if injustice be done to him by its influence, he alone is responsible. Scott preached many years without even the semblance of piety. When the forms of religion become blended with the machinery of the State, men are too apt to assume the ministerial office without correct motives. Milton, in his Lycidas, speaks thus of some of the ministers of his day—

> Of other care they little reck'ning make
> Than how to scramble, at the shearers' feast,
> And shove away the worthy bidden guest.

The work from the pen of Chalmers which first challenged public attention, was his farewell address to the parish of Kilmany. This address presses home, on the conscience of his parishioners, an immediate attention to the duties of Christianity. We need not say that it was favourably noticed by the religious journals of the day, and it met the approbation of Scott. We can conceive of no local event more interesting in its nature, than the separation of a Pastor from his charge. But such an occasion has been often perverted. It has been used by some to prolong or engender strife, and by others, merely to

awaken the tender sympathies of our nature. But Chalmers was influenced by elevated considerations; and in this address he disburdens his mind of its immense anxieties about the immortal interests of his flock. That production of Chalmers which is most replete with argument, is his "Evidence and Authority of Revelation." The evidences of Christianity have engaged the attention of many powerful minds. This controversy has brought into the field a host of learned clergymen, but the testimony of laymen may be considered as more disinterested. Beattie, Addison, Lyttleton, Bonnet and Erskine, have employed their talents in illustrating the proofs of the authenticity of the Scriptures. Locke has analysed the subject, in his Reasonableness of Christianity, and Sir Robert Boyle felt a deep conviction of the necessity of defending the truth of Revelation. But Chalmers has placed Christianity on most imposing ground, making the system to lean on its external props. These props, unquestionably, are Prophecy and Miracles. If we prove the one to have been wrought, and the other to have been fulfilled and fulfilling, we prove all that is necessary to establish a Divine Revelation. But Chalmers has been censured for totally discarding the internal evidences of the Scriptures. This is a mistake. He considers that the internal evidences answer important ends, in building up those who believe. It may be said that Soame Jenyns was convinced by simply reading the Scriptures. Soame Jenyns resolved to read them, but this resolution was taken under circumstances which placed him on the ground of an enquirer after truth. Rousseau states, in his Confessions, that he read through the New Testament six times; still he was unconvinced. But what would this Genevese infidel have thought, if the writers of the New Testament had wrought miracles before his eyes?

After publishing the above named work, Chalmers changed his location in the church; but we are not so much concerned about the removal of his person, as about the progress and development of his mind. Some preachers seem to suppose that the station they occupy, ought to adorn them; whereas, it is becoming that they should adorn the station. It was a matter, however, of some importance, when Chalmers exchanged a life of studious retirement for the hum of a populous city. It is probable that even his capacious mind became more enlarged, in contemplating the future destiny of the thousands that waited on his ministry. He soon gave proofs of this by his Discourses on the connexions of Christianity with the modern astronomy. It is universally conceded that the heavenly bodies must have early drawn the attention of men. From the plains of Chaldea, and from the summits of the Egyptian pyramids, the curious eye of science must have watched the planets in their circuits. Ancient poets have swept the impassioned lyre, in praise of the graceful arches, into which the heavens are bent. Job, and the herdsmen of Tekoah, contemplate the divine power as displayed in the constellations. But notwithstanding the intense activity of the human mind, much darkness has been dispelled by the ingenuity of Galileo, and the researches of Newton. Under modern discoveries, the planets, with their belts and rings, wear an aspect of intense interest, not only in the eye of the Philosopher, but in that of the Christian Divine. That man must be blind to the nature of his own endowments who feels no kindling emotions, as the first twilight star glides along, on the current of evening, alternately trickling its beams in a sea of purple, or olive coloured clouds. To lofty musings

on creation the powers of Chalmers were attuned, and his mind gushed forth into strains of impetuous eloquence. In this work, he is combatting the objection which infidelity makes to Christianity, based on the vastness of creation—an objection partially answered by Fuller. It has been urged that this work was needless, inasmuch as infidels do not frequently use this argument. This may be, but infidelity clandestinely entrenches itself in this objection, and Chalmers has dared to look at it in the light of philosophy.

Chalmers subsequently published a volume of Discourses, illustrating the total depravity of man in the higher circles of society. We shall notice them only so far as to animadvert on a remark of Bishop Hobart, in reference to these discourses. He says that Chalmers allows something naturally good in man. It is not much to the credit of this Diocesan's sagacity, that he has so completely misunderstood Chalmers. The sentiment which the discourses maintain is this, that depravity has its seat in the moral powers, but that the mental powers are the source of actions intellectually good; and it is evinced in the struggles of patriotism, in the efforts of philanthropy, in the toils of science, that man may be intellectually noble, whilst morally he is the subject of total depravity.

The above work was soon followed by the publication of a volume of discourses on miscellaneous subjects. The most ingenious discourse in this collection, is the one entitled "the expulsive power of a new affection." The reader has doubtless noticed that all men complain of the unsatisfying nature of earthly enjoyments. Whatever their wealth or fame may be, their feelings will be analogous to those which Cowper expresses when he says that the possession of fame only served to fill him with uneasy sensations.

> The race of glory is delightful,
> But won, it brings disquiet.

From the time that poetry became an art, the poets have been lavish of their plaintive strains about the decay of human happiness. Horace, Tibullus and Anacreon, may celebrate the joys of life, but they connect with its joys, neutralising thoughts of the flight of time. Men of talents cannot escape disappointment. It is a popular tradition that Homer begged his bread. Ovid was banished to the shores of the Black Sea. Cicero, Demosthenes and Æschines were exiles. The philosophy of Seneca and the genius of Lucan, could not save the one or the other from the fury of a despot. Socrates became the victim of the people whom he had enlightened, and Sophocles stripped Æschylus of his laurels. Seeing, then, that ambition is often fruitless, and that man is the subject of restiveness, what is the reason that men seek not a better world? Chalmers answers, that it is owing to the want of a new affection to expel the supreme love of present scenes; or in other words, the dim light of the present world can be eclipsed only by the superior light of the world to come. His meaning may be illustrated in this way. A man sailing in a crazy, moth eaten bark, may be unwilling to leave it until a well built stately ship come in sight; or he may like a naked rock till you show him some island filled with aromatic herbs. But Chalmers, not satisfied with illustration from any thing in this world, imagines a man standing on the margin of some superior orb. He is content to stay, but if some orb more picturesque and inviting were to glide by, a new affection would expel the love of his present accommodations, and incline him to commit himself to accommodations every way superior.

The next publication of Chalmers is his Series of Commercial Discourses. It would be doing him

injustice to suppose that he could be settled in a large city and be an inattentive spectator of the thousands employed in lucrative traffic. Men engaged in commercial speculations need all the guards of Christianity. They are often visited by unexpected reverses, and therefore need all its consolations. The prophets denounce woes on the merchants of Tyre, and those denunciations are in full force at this hour, against all who lay hold on ill-gotten treasure. No person of serious reflection can survey the pursuits in which the people of a city engage, without feeling a desire that all who are drawn into such a vortex may apply to themselves the searching tests, and the luminous morals of the scriptures. Renowned and gorgeous cities have bidden adieu to their own opulence. Dyer has described the ruins of Rome, but there are cities far more reduced than Rome. Under views of this kind, Chalmers lifts up his monitory voice, and every merchant who will dispassionately read his appeal, must be convinced that it is no small offence to deal unjustly. The reasonings of these discourses seem at first sight rather to recede than draw nigh to the point. But Chalmers is here only acting the part of a skilful commander, who throws his platoons into apparent confusion, till he present them in a compact and unbroken phalanx.

Chalmers has thus performed a signal service for commercial men. It is to be regretted that he has not performed the same service for men engaged in the occupations of rural life. Bates, Flavel, and Brown in his Christian's Journal, have partially attempted what Chalmers ought to execute on a larger scale. Whilst the incumbent of a retired parish, his mind must have laid in the stock of information requisite for such a work. Channing has denied to Johnson an adequacy to measure the powers of Milton, because a city was the usual abode of Johnson. But this is fanciful. Johnson wrote his criticism on Milton in the close of his life, and his Tour to the Hebrides must have brought him acquainted with Nature in some of her boldest forms. In his Rasselas, Johnson has drawn pictures of pastoral and rural life, which fill the imagination as perfectly as the opening stanzas of the Castle of Indolence. In addition to this, the author of the Lives of the British Poets has done justice to Milton. He substantially pronounces him the first of epic writers, and what more could the warmest admirer of Milton ask? But there can be no doubt that Chalmers has been observant of Nature, and though he might not indulge in high wrought descriptions, addressed to the imaginative faculty of his readers, we will venture to say that he would deal out loud appeals to the conscience. The execution of such a work would require from him an indulgence, for a time at least, in a species of reading with which, we suspect, at present he is not familiar. But it would be an easy task for a man of his Herculean powers, to run through all that Greek, Latin and English poets have written of rural life. Then would

> He know each lane and every alley green,
> Dingle, or bushy dell of this wild wood,
> And every bosky bourne, from side to side.

Besides the above mentioned works, Chalmers has published a number of miscellaneous discourses, and his Civic Economy of Large Towns. His Civic Economy is, incomparably, the best effort of his mind. In such a brief estimate, it can scarcely be expected that we should go into details of a work which would require a volume to do it justice. We only take occasion to remark that the sentiment is gaining ground, that the mind of a minister should be insulated to one subject. Had this sentiment

been embraced by Chalmers, he would never have displayed his immense powers as a moralist and statesman. If American Senators wish to be enlightened in that which promotes the public weal, it would be well for them to give, for a space, their days and nights to the study of this civic economy.

We conclude this estimate of Chalmers by saying, that there are Divines now living, of taste more refined perhaps than his, and of greater powers of imagination. There are many, more learned, as interpreters of the Scriptures. There are others, whose fund of classical information is much more enlarged, and whose elocution, if Tourists are to be believed, is much more graceful. But there are none who can compare with him in point of tact, and direct efficient talents for usefulness. The style of Chalmers is faulty to an extreme. All believe him to be an intellectual king; and it is not fit that a king should be journeying over the world in a loose, disjointed vehicle. In making this remark we say, by way of apology, what a critic said to Burns, that a wren may spy what the eagle overlooks.

In Lockhart's Letters, commonly and quaintly called Peter's Letters to his Kinsfolk, there is a remark of a disparaging kind, about the learning of the Scottish church. But it is worthy of notice, that there never was an establishment that demanded more active service from her ministers, than the church of Scotland. So vigilant are they that the itinerancy of Wesley, which spread like wild-fire in England, was checked when it sought to burn among the moors of Scotland.* But for such demands for active service, who can doubt that Brown of Haddington, Boston of Ettrick, and the Erskines, might have rivalled in the vastness of their attainments, the Bishops of England. The fervor inspired by plain Scriptural learning, we prefer incomparably, to the frigid zone into which we are introduced by German neology. Scotland holds an elevated rank among nations,' in her ecclesiastical, moral and literary character. The piety of her ministers has the firmness and durability of the oak, around which the wreaths of science may be harmlessly entwined. The simple rites of her church have been dearly purchased; for there was a time when the blood of her peasantry dyed the transparent lakes embedded in her mountains, and stained the flowery glens of her southern borders. Grahame has sung of the countless Sabbaths which have gilded her charming dales. Ramsay has embellished her rural customs, with sweeter light than Theocritus ever shed over the fragrant fields of Sicily, whilst Burns has celebrated the battle grounds of her warriors, with more than the martial fire of Tyrtæus. In such a country, and among such a people, we hope that Chalmers may hold on his way, disseminating correct principles among her literary infidels,

> As ever in his Great Taskmaster's eye;
> Nor bate one jot of heart or hope.

Thus living, he will rank among the Buchanans and Melvilles of his native land, and he will dispense moral and intellectual fragrance over the city of his abode; a city, which, in reference to its literature, he has justly denominated the garden of the Hesperides. B.

* See Southey's Life of Wesley.

A VISIT TO THE SOUTH SEAS, *in the U. S. Ship Vincennes, during the years* 1829 *and* 1830; *with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena. By C. S. Stewart, A. M. Chaplain in the United States Navy, and Author of "A Residence in the Sandwich Islands in*

1823 *and* 1825." 2 *vols.* 12*mo. pp.* 357 *&* 360. *New York. John P. Haven, Nassau St.*

(*Concluded from p.* 431.)

If we were to consult our own inclination merely, we should extract very largely from both the volumes now before us; persuaded, as we are, that we could select from them articles of high entertainment and much instruction for our readers, which we might continue through several numbers of our Miscellany. But we think this would not be treating the Author fairly, as it might diminish the sale of his work, by leading some to imagine that they had already seen its most important and interesting portions. Such an effect, we believe has sometimes been produced by reviews, which have contained very extended quotations from popular publications, with here and there a sentence or two only, from the pen of the reviewer himself. We shall therefore only exhibit to our readers, in addition to our former quotations, the contents of these volumes, and some considerable extracts from one letter; assuring them, at the same time, that a large part of both these volumes is quite as interesting as any thing we have quoted.

Introduction. *Voyage to Brazil*—Letter I. Commodore Thompson and the Guerriere. II. Departure from the Chesapeake. III. Occupation and amusements on shipboard. IV. Moral aspect of the crew, and burial at sea.

Rio de Janeiro—I. Description of the bay of Rio de Janeiro. II. Opening of the Imperial Cortes. III. Description of the residence of Mr. Tudor. IV. Levee at the palace on the birthday of the queen of Portugal. V. Public Institutions of the city. VI. Botafogo, San Cristavao, and the Episcopal Palace. VII. Prisons, Judiciary, and Slave Trade. VIII. Character of the Hon. William Tudor.

Passage round Cape Horn—I. Departure from Rio de Janeiro. II. The doubling of the cape. III. Description of Valparaiso. IV. Arrival at Callao.

Lima—I. Sketch of Callao and ride to Lima. II. Audience with Gen. La Fuente, Provisional Chief of Peru. III. Festival of the Amancaise. IV. National Museum, Inquisitorial Court, and private mansions in the city. V. Visit to the Padre Arrieta, and state of the Churches and Priesthood. VI. Return to Callao, and farewell visit on shore.

Washington Islands—I. Departure from Peru. II. Voyage to the Washington Islands. III. Arrival at Nukuhiva. IV. Valley of Taiohae. V. Dance in the valley of the Hapaas. VI. Form of Government, and Civil and Religious Distinctions. VII. A day in the glen of Taioa. VIII. Cruelty and injustice of Foreign Visiters. IX. Removal of the Vincennes to the Territories of the Taipiis. X. Trip to the valley of Hakahaa. XI. Hakahaa, or the valley of the neutral ground. XII. Departure from Nukuhiva.

The Georgian and Society Islands.—I. Arrival at Tahiti. II. Harbour of Papeete. III. A Tahitian Sabbath. IV. Visit to Eimeo, and arrival at the Society Islands. V. Interview with king Tamatoa, and a Sabbath at Raiatea. VI. Audience with the queen of Tahiti, and visit of the chiefs on board ship. VII. Letter of queen Pomare I. to the President. VIII. Departure for the Sandwich Islands.

Sandwich Islands—I. Arrival at the island of Hawaii. II. Visit on shore and description of the scenery. III. A worshipping assembly at Hido. IV. Journey to the volcano of Kirauea, and account of its present state. V. Cascade of the rainbow. VI. The hereditary and last priestess of Pele. VII. First interview with the missionaries at Oahu. VIII. Reception of Captain Finch and party by the king and regent. IX. A morning visit to the principal chiefs. X. Evening drive, and visit to the valley of Manoa. XI. Edict of the king in answer to a memorial of the British residents. XII. Visit to Lahaina in Maui. XIII. Call of Captain Finch on the princess, and entertainment of the chiefs on board ship. XIV. General examination of the schools of Oahu. XV. An evening religious meeting, and Sabbath scenes. XVI. Detraction and calumny of foreign residents. XVII. Government debt and state of commerce. XVIII. A ride to the cottage of Governor Boki, and evening entertainment by the king. XIX. Second visit to Lahaina. XX. Three days at Kearakekua Bay. XXI. Private letter of Captain Finch to the king. XXII. Joint letter of the missionaries to Captain Finch. XXIII. Departure from Oahu, and letter of the king to the President of the United States. XXIV. Retrospective view of the visit at the Sandwich Islands by Captain Finch.

Passage to Canton and Manilla—I. Incidents on board ship. II. Arrival in the

Chinese Sea. III. Casualties off the coast of China. IV. Visit at Macao and Canton.

Manilla—I. Description of the bay and city of Manilla. II. Evening scenes at a Catholic festival, and call upon a native family. III. Excursion to the village and lake of Pasig. IV. The Campo Santo or Pantheon, the public burial place.

Cape of Good Hope and St. Helena—I. Description of Cape Town. II. Ride to Constantia, and an evening at Protea, the cottage of Sir Lowry Cole III. Arrival at St. Helena, and interview with the governor, the Honourable Brigadier General Dallas. IV. The tomb of Napoleon, Longwood, and Plantation House.

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LETTER VII.—A DAY IN THE GLEN OF TAIOA.

Bay of Taiohae, at Nukuhiva, July 31st, 1829.

"Captain Finch was so highly delighted with his visit to the Valley of Taioa, yesterday, that he urged me to make the same trip, in company with some of my fellow officers. We accordingly mustered a party in a short time this morning for the purpose. * * * * * *

"Immediately before us were two small basins—forming an inner and an outer harbour—neither more than half a mile in diameter. The nearest—as you approach—is encircled by small, unoccupied hills of grass, studded with a coppice here and there, and affords a fine anchorage for shipping; while the second, just beyond, gives a ready access to the inhabited parts, by a circular sand beach, skirted with heavy groves of the cocoanut and bread fruit, the pandanus, tufted palmetto, and flowering hybiscus.

"On the left side of the glen a stupendous range of cliffs rises more than two thousand feet perpendicularly from the beach, in such wild and singular formation as to seem more like a highly wrought fancy sketch for a romance of the stage, than a scene in nature. The whole, from the first peak in the foreground to that in the most distant perspective—appears but a succession of richly wrought moss covered obelisks, arranged thickly against and upon one another, with such novel effect that I can compare them only to so many gigantic stalactities, inverted after their formation, and planted as they stand, for the lasting admiration of all who may behold them.

"Directly opposite, on the right—across the thickly embowered glen, at the distance of half a mile only—imagery of a totally different character was presented: gently swelling hills of grass smiled beneath the morning sun, with all the brightness and verdure of a lawn in June, as they rose one above another to the height of five or six hundred feet, and then terminated abruptly in a basaltic cliff, resting like a crown on the point in which they converged—the whole constituting a beautiful foreground to the rich growth and wild outline in the distance, where the gorge winds itself out of sight in the interior.

"I have gazed on much beautiful and much noble scenery, in various parts of the world, and in a great variety of aspects; but must unhesitatingly proclaim triumph to the glen of Taioa, over every thing of the kind I ever beheld. It is one of the scenes which words cannnot portray, and to which the most vivid touches of a master's pencil can alone do justice—presenting at a single glance, contrasts of the sublime and beautiful so conspicuous and so imposing, as irresistibly to elevate and charm the mind ever alive to their impressions.

"The unheard of notes of the bugle and the horn—echoing among the western cliffs as we gradually approached the shore—quickly brought group after group of the wondering inhabitants to the beach. This would not have been the case, however, had they not learned, from the visit made them yesterday, to regard us as friends. Otherwise they would have fled to their coverts, or mustered for a defence; for when the captain and his party entered the bay, and their boats first came in full sight of the shore, the old Taua, and other islanders in company, lay down, for a moment, in the bottom of the boats; and the moment the cutters, filled with foreigners only, were descried by the natives inland, they began a precipitate flight, catching the children in their arms and on their backs, and giving every evidence of the greatest terror. As soon as the success of the trick was thus manifest, the old patriarch rose up with a laugh, and beckoned to them with his fan till he was recognised, and the people returned as rapidly as they had fled; joining heartily, themselves, in the sport which their ready alarm had excited.

"On landing, we were conducted by our host to one of his houses in a grove adjoining the beach; and a first act, on his part, was to present me with a neat wicker-work fan—of a semicircular shape, whitened with pipe clay—and having a polished handle of hard, dark wood. This he did, partly out of regard to my office—looking on me as a fellow-wizard, his own title, Taua, being that by which I am already every where known and addressed—and partly, I suppose, in return for some small gifts made to him before leaving the ship. Among the other officers, also, he distributed different tokens of good will.

"In his house, the curiosity which had brought us to the valley, began to be abundantly gratified. The habitation itself did not differ materially from that of Haapé, except in being larger, but it contained articles of greater interest than any we had met at Taiohae. The most remarkable of these was a coffin—something in the shape of a canoe, with a neatly wrought lid, the whole being wrapped in large folds of native cloth—containing the remains of a son of the Taua who died many years since. It is elevated two or three feet from the ground, on a bier of frame work, and occupies the centre of the house. The dead bodies of all persons of high distinction among them, are preserved in their houses for a long period in this way.

"Besides this, there were two or three of the large drums of the temple, the first we had seen; a neatly wrought image of a god of war, carried with them in a canoe when expecting a sea fight; a war conch adorned with tufts of human hair; with spears and battle axes, a stone adze, and other rude utensils and ornaments.

"Eager for further observation, we soon commenced an exploring tour through the settlement, and were astonished at the many evidences of art and civilization discoverable. In many places the street running up the glen—through which a broad stream pours its water to the sea—is as wide and neat in its whole appearance, as that of a flourishing village in our own country, but far more sylvan and picturesque; while the houses, well built of their kind, and as comfortable for the climate as the cottages of the labouring classes in America and in England, with large inclosures of substantially laid stone wall, exhibit, on every hand, proofs of labour and skill not expected among such a people.

"We had proceeded but a short distance, before we came to a house distinguished by the symbols of idolatry. It was elevated on a platform of more than ordinary height; and against one side, a large log carved into a rude image was reclining, with fragments of cocoanut, bread-fruit, and other articles thickly strewn around. Within a stone's throw was another tabu place—a depository of the dead—of which I took a drawing. It stands in the midst of a beautiful clump of trees, and consists of a platform of heavy stone work, twenty feet or more square, and four or five high, surmounted in the centre by eight or ten posts arranged in the shape of a grave, and supporting at a height of six or seven feet, a long and narrow roof of thatch. Close beneath this, was the body, inclosed in a coffin like that seen in Taua's house. In the immediate vicinity we again found a large habitation belonging to our friend; and were refreshed, at his order, with cocoanut water, while waiting the arrival of the civil chief of the valley, who we had been informed was on his way to meet us. He soon came; and is the largest islander we have seen—quite equal to most of his compeers of Hawaii—being so corpulent as scarce to be able to walk; and tataued from head to foot, till as black as the darkest of the Congo race.

"From this spot, a vista up the valley, so rich in beauty, opened upon our view, as to make us impatient of any delay; and after the interchange of a few civilities with the chief, who appears a reserved and sober minded man, we proceeded in the ramble we had commenced. Our way was a wide and neatly kept street of greensward, with a broad path in the centre, so perfectly embowered by an avenue of noble trees, extending before us in long perspective, as to be almost impenetrable to the sun. Neat cottages, inclosed with regular stone walls, were scattered along at short intervals in the deep shades: from which the simple inmates, in their light and graceful costume, gathered round us with a diffidence and civility, widely in contrast with the vulgar and offensive rudeness of others we had met, more accustomed to the sight, and more corrupted by the vices of foreign visiters than these seem to be.

"On our right, the silver gleamings of the mountain stream, as it swept in wide stretches among the groves skirting the eastern hill, broke here and there upon the view; while on the left, occasional openings into bright glades, edged with richly mantled bowers, presented noble sections of the western cliffs, whose fretted forms—rising in the strong lights and shades of an unclouded sky—towered in angular points, till they seemed to pierce the very heavens.

"There is a mellowness and chastened colouring in the light of a tropical sun, coming at noon day upon you through the dark foliage of a thick topped grove, that imparts a double richness and beauty to the scene on which it falls: and, with this shade on every thing around, as we moved slowly on to the varied notes of the bugle and horn—amidst objects at once so soft and sylvan, so unique and wild, and surrounded by a people whose admirably modelled figures and unclad limbs were in strict unison with the whole—I experienced feelings of admiration never excited by the novelty and romance of any circumstances in which I had before been placed. It seemed almost a fairy land; scarce less fascinating in its

features, than the imaginary haunts pictured by the pens of genius as the abode of Calypso, or the happy valley of the Abyssinian prince.

"The residence of the Hekaiki, or chief, is near the middle of this street. He had kept our company, and, on arriving at it, invited us to enter. I was attracted, however, across the way by a tabu house, against which three huge images of wood were placed; two with their faces inward towards the thatch, and one with the face outward. I commenced a sketch of them as they stood; which being perceived by one of the natives, he immediately without ceremony seized the two godships having their backs towards me, and whirled them over with as much carelessness and familiarity as I should myself, had I been disposed to make thus free with the objects of their superstition. I was somewhat surprised at the little veneration shown for the idols of their own worship, though not ignorant of the great inconsistency often discovered among the heathen in the grossness of the adulation of their gods at one time, and their disregard, and even abuse of them at another. I recollect to have heard, while living at the Sandwich Islands, of instances in which persons disappointed in their expectations and prayers, have not only scolded and upbraided, but actually beaten their images of wood and stone.

"On pursuing our walk still farther, we unexpectedly met that which led to full information, in reference to the funeral ceremonies of the people. It was in coming to a house surrounded by the remains of a feast given on such occasions, with the preparations making for the deposit of the body—still lying in an open building, at a short distance from that, at which the festival had been celebrated.

"During the severe sickness of a person, the house in which he lies is crowded with women, wailing in the mournful tones by which the Polynesians express their grief. The Tauas, in the meantime, are exerting all their skill and sorcery to stay the disease; and when these fail, and it becomes evident that death is approaching, they all dance naked around the mat of the dying man, cutting themselves with sharp stones, as if in a frenzy, and uttering the most piercing lamentations—though often without the appearance of much sincere distress. This continues till the person expires, when all unite in a most terrifick and prolonged howl.

"A kind of bier is then constructed of spears and other warlike weapons, fastened in wicker work together, and spread with mats—usually in a small house adjoining the dwelling of the deceased. Upon this the corpse, neatly dressed in garments of new cloth, is laid out, and kept for several days. Persons watch with it during that period—torches being burned at night—while the priests in attendance mournfully chant their elegiac songs.

"A principal business, also, is the preparation of a feast, profuse in proportion to the wealth and dignity of the family. While the provisions are baking, some leading individual, arrayed in full dress and wearing all his ornaments, with a fan in his hand, goes forth to invite the chiefs and superior orders. Passing from house to house, he calls at each with the exclamation—"*tou kee*"—"*this is your invitation.*" This part of the ceremony was witnessed by the gentlemen from the ship here yesterday.

"The messenger was dressed in a large quantity of white cloth, wearing on his head a bandeau of white with bows, surmounted by a mitre-shaped cap, formed of the green leaf of a banana tree. Besides the fan in his hand, he bore on his shoulder a long pole from which were suspended seven white scarfs, tied into bows at the ends, in a manner similar to those used in our own country. They also saw the baking of five large hogs, and the collecting of the bread-fruit, cocoanuts, and bananas for the puddings; but were obliged to return to the ship before the feast itself began.

"The men summoned collect at some tabu house near, while the women, tastefully arrayed in their finest garb and ornaments, assemble without, as spectators. From the time of the death, till the priests complete the songs chanted on such occasions, all fast—no one touches the provisions, and no fire is allowed to be kindled within sight.

"When these are finished, the food—usually little more than half cooked—is brought from the ovens, and the head of the family, acting as master of ceremonies, cuts up the hogs with a knife of bamboo, and separates the flesh from the bones with a sharp stone. The head is always the portion of the principal priest, and is usually laid aside by him for another meal—being also entitled to any other part he may choose to eat at the time. The joints are then distributed among the chief personages, who invite others to partake with them—all, in addition to the meat, being furnished with wooden bowls of the mixed dishes of bread-fruit, cocoanut, and banana.

"After having eaten as much as they desire, each puts aside what remains of his portion; and they sit and converse to-

gether, or go away and return to eat again, till the whole is consumed: which frequently is not the case till the close of the second or third day. * * *

"From this spot onward, the evidences of idolatry became more striking and numerous. We passed several temples containing more hideous looking images than we had before seen, and successive depositories of the dead, surrounded by light shrines, inclosing perishable food for immortal souls. The temples do not differ from the larger inhabited houses, except that they are always open in front. All we saw contained three images—one at each end opposite and facing each other, and one in the middle, against the thatch behind. One singularly disproportioned image stood alone in the midst of a thick grove on the top of a very high and solid platform of stone, grinning horribly over an immense wooden trough filled with various offerings.

"Here again our path was uncommonly delightful, leading close by the margin of the river on our right, while thick groves clustered on the left, beneath the wild peaks of the mountain overhanging our heads, and sweeping before us in the interior. Every structure too seemed to exhibit something more artificial and more like civilization, till at last we came to an establishment with such massive walls and mason-like inclosures, and a wide entrance with a regular flight of broad steps leading to a well flagged court, as really to astonish us. The stones, bearing marks of antiquity that threw the air of an old family mansion around the whole, were regularly hewn and joined with the greatest nicety—many which I measured, being from four to six feet in length, nearly as wide, and two or more deep. The interior of the thatched part was as neat and well finished, as the mason-work without was heavy and substantial; and judging from its contents—war-conchs, head-dresses, and various ornaments, packages of cloth, and rolls of mats, muskets, spears, and other weapons—its proprietor must be a person of no ordinary wealth and rank. And one of taste too; for, among other articles, was a neat cage of bamboo containing a bird valuable, no doubt, for its note, as its plumage was not remarkably beautiful. Not even a servant was to be seen; and having with one or two others, left interpreters, chiefs, wizards and all, far behind, we were under the necessity of satisfying our curiosity by our own conjectures.

"This situation afforded an open view of the river and continuance of the valley far into the mountains; and we were strongly tempted to prolong our walk farther; but being already two or three miles from the beach, and separated from most of our party, we thought best to return. I first, however, secured a sketch of a temple and burial ground just above, with a hideous idol scowling among the dead from the midst of a thick clump of the pandanus—including a characteristick section of the mountains towards the head of the valley—and was far from regretting the few minutes occupied by it, when afterwards informed, that the temple was that at which human victims are chiefly immolated.

"With the exception of one or two places of the kind, nothing is more manifest in their aspect than the fact, that the images are literally crumbling into dust and ashes. The decay resting upon them —rendered more conspicuous by their deformity—seems already to proclaim the approach of the period, when, with all the "*idols of silver and of gold, which every man hath made for himself to worship,*" these too shall be cast "*to the moles and the bats,*" and be trodden under foot in perpetual neglect and abhorrence. To me the sight was most gratifying, adding assurance to the impression already received, that nothing more is needed, even here, than the dawning of the "light of life," to scatter the spiritual darkness resting on the land, like the vapours of the morning before the rising sun.

"We retraced our steps with the same admiration that we had first taken them, till about midway from the beach, all our party became assembled again; and, seated on the grass in the edge of a grove, we partook, in true pic-nic style, of the ample stores furnished from the baskets of Johnston, our kind old steward. He is a steady and valuable friend on such occasions, and one we ought never to forget to toast, when with keen appetites and high spirits each seizes for himself, *sans fourchette*, whatever comes uppermost of the cold roast fowls, nicely sliced tongue, beef, ham, cheese, and bread, he so snugly stows away for the time of need; with one tumbler only, however, from which, in common, to share a little of his best wine—having learned too well, from sad experience, the casualties to which, in such excursions, his cut glass is exposed, to be prodigal of the use of that luxury in this part of the world.

"Surrounded by hundreds of the natives—who seemed to think that their turn for the gratification of curiosity had now come—we enjoyed all the honours of the *déjeuner én public* of the Bourbon family; —with little of its forms, however—the group exhibiting all manner of attitudes, and a mixture of every character, in partaking the feast.

"The dignitaries of the land, seated

among us, nibbled and sipped, with becoming care and gravity, the strange articles of diet presented to them; while a cake of ship-bread, handed to some of the common bystanders, was quickly crumbled into a hundred pieces, and tossed to eager and noisy applicants on all sides, followed by loud laughter and various other expressions of delight. Those of the crew with us as attendants, were glad too to break their fast by improving the privilege—without waiting *for the cloth to be removed*—of seizing a luncheon kindly slipped into their hand, by some friend in the circle—making a species of saturnalia of the repast, quite allowable at such times of haste and hunger.

"Among the spectators all the beauty of the valley was assembled, and, in the number, belles who need not fear a comparison, either in feature or form, with most who are the admiration of fairer circles at home. The whole scene formed a subject worthy of the pencil of a Murillo or a Wilkie. I would have given much for the talent of seizing it ên passant, and did make the attempt—even at a sacrifice of a full share of the edibles—but only attracted a curious circle so closely around me, as to cut off all view of the principal group.

"On our way to the beach, circles of females, in neat and graceful attire, with fanciful head-dresses, were seated in every grove, singing monotonous ditties, accompanied by the clapping of hands, interluded by a loud noise of the tongue, something like the clucking of a hen in gathering her brood around her.

"The whole population of the valley crowded the shore as we prepared to depart—and many of them assisted in getting our purchases of fowls, cocoanuts, pigs, sugar-cane, bananas, &c., into the cutters, and afterwards carried us on their backs through the surf, which, at low water, breaks too high to allow a large boat to come close to the beach. When all were on board—our friend Taua returning with us—we shoved off a short distance, and lay on our oars till we had given a farewell air on the bugle and the horn. The western cliffs had already thrown their evening shades widely over the glen, and the darkness of the grove behind presented the crowd in such bold relief, as to give full effect to the fineness of their forms, and the classick drapery in which they were partially enveloped. No loud shouts nor vulgar merriment were heard among them; but silent musings seemed to indicate a feeling of reluctance to see us depart—and as we completed the "finale," and pulled away for the ship, wishes and prayers of the sincerest good will followed the last looks we gave, as they began slowly to separate and disperse among their native wilds.

"My heart sighed for the beginning of missionary instruction among them; and during our return every thought was busy, in devising plans by which light might speedily be brought to break in upon their darkness, and those good tidings be proclaimed to them, which, if received and embraced, would at once make their abode, not only what it is now by nature—one of the most romantick spots on the globe,—but morally and spiritually '*the happy valley.*'"

And why, we ask, has not the Presbyterian church a mission in the Valley of Taioa? Why, on the return of Mr. Stewart to his native country, and to the church to which he belongs, and in which he was born and educated, was he not solicited to accompany to this heathen Paradise, some half a dozen excellent young men, from the General Assembly's Seminary at Princeton, who were then anxious, and even asking, to be sent out on a foreign mission, under the auspices of their own church? We can say it was not because such a proposition was not distinctly suggested, nor because funds could not easily have been raised for the purpose. How long the sin and the opprobrium of not having a single foreign or heathen mission on the face of the earth, is to lie at the door of the Presbyterian church in the United States, we cannot tell. We have some hope that the period is approaching when this church, certainly among the most numerous, wealthy and talented, in our country, will not be content to remain a mere auxiliary—not to say a tributary—to other churches, in their foreign and heathen missions.

In the volumes before us, we could point out a few blemishes; but amidst so much excellence they ought perhaps to pass unnoticed. We will just mention, however, that we think, and have heard others say, that Mr. Stewart is somewhat excessive in the frequency and minuteness of his description of the dresses of the men, and particular-

ly of the women, civilized and savage, among whom his visits to the South Sea Islands carried him. We are fully aware that *dress* is one of the indications of the state of society among all people, and we do not forget that Mr. Stewart's interesting letters were addressed to his wife. Yet, after every allowance, we think our remark is just; and we make it for the benefit of the writer, whose admirable descriptions we wish should be freed from every imperfection.

Literary and Philosophical Intelligence, etc.

THE SOLAR PHENOMENA.

We are obliged to a respectable friend in Alexandria, says the National Intelligencer, for the following interesting observations upon the late extraordinary appearances connected with the sun.

Alexandria Boarding School,
8th Month 20th, 1831.

Friends Gales & Seaton.—In compliance with the suggestion in your paper received to-day, I send you the following views respecting the very unusual, if not unexampled appearance of the sun, observed a few days since.

To understand the phenomena alluded to, it will be necessary to make a few preliminary observations.

During the great total eclipse of the sun that had recently taken place, the moon had just passed its perigee, or that point in its orbit nearest the earth, and consequently that combined action of the sun and moon upon the atmosphere, produced a great tide in the equatorial regions, and diminished the pressure of the air upon the whole of the surface of the earth.* This diminution of pressure upon the surface of the water would occasion a great increase of evaporation, particularly when united with the high temperature that accompanied it. For it is an established fact, that the amount of evaporation from an uninsulated surface of water depends upon the elevation of temperature and diminution of pressure. A vast quantity of vapour thus raised, was very observable on the evening of the 12th inst. at a considerable elevation, in the western part of the heavens, and continued to reflect a very red light for a long time after the sun had set.

The appearance of the heavens on the morning of the 13th, I did not observe; but about mid-day, the sun shining through this body of vapour had a silvery appearance, similar to that which it wears when shining through a vanishing fog, and I observed it to give an unusually ghastly appearance to the countenances of persons. Between three and four o'clock, the position of the sun with respect to this body of vapour becoming changed, it assumed a greenish blue appearance, precisely similar to that produced by the following experiments, and which in my opinion was dependent upon the same cause. Let a screen upon which the spectrum produced by the separation of the solar beam into its primitive colours by a glass prism is thrown, be perforated so as to let all except the *red* ray fall upon a double convex lens, and be converged to a focus, the result will be a representation of the sun of a greenish blue colour, exactly such as it was observed to have at the time alluded to. The colour is that resulting from the combination of all the primitive colours except *red*, and is denominated in opticks the *opposite colour*.

The same experiment may be performed more familiarly thus: place a red wafer upon a white wall, and look at it intently with one eye for some time; then let the eye rest, without much effort at seeing upon the wall, and a spot, the size of the wafer, of a greenish blue colour, will be perceived. The explanation is, that the retina, through the action upon it by the red light from the wafer, becomes insensible to the red ray in that part upon which the image of the wafer rested, and hence the colour produced upon that part of the retina, will be the one resulting from the combination of the other six.

The greenish blue colour of the sun, then, I think, depended upon the red rays being reflected by the intervening body of vapour, while the other six passed to the eye, and produced the observed appearance. This opinion was strengthened by one or two facts observed at the

* It is evident, that as the air is partially supported by the combined attraction of the sun and moon, its pressure upon the earth must be diminished. The greatest effect would not be at the immediate time of conjunction, but some days after.

time. I passed the sun's ray through a prism, and while the yellow, green, blue, indigo, and violet colours appeared with their proportionate brightness, the orange was considerably less distinct, and the red much less than the orange.

Another corroborative fact was, that as the sun descended below the body of vapour, which was about fifteen or twenty minutes before its setting, the vapour reflected an intensely red light, the light that passed through it was therefore separate from the red, and would have produced the opposite, or greenish blue appearance.

The spot that was observed, is by no means an unusual thing upon the sun's disc. It was visible to the unprotected eye, merely in consequence of the diminished brightness of the sun. By aid of a telescope, a considerable number of spots were visible. In the summer of 1816, a spot was visible to the naked eye, for eight or ten days in succession.

If the above remarks are any way satisfactory to you, it will be a gratification to

Your sincere friend,

BENJAMIN HALLOWELL.

Interesting Ceremony.—On the 11th of May last, a superb colossal bronze statue, which had been erected by the Poles to the memory of Copernicus at Warsaw, was first unveiled to the public. The Philomathic society, after attending divine service in the Church of the Holy Cross, adjourned to the open place, when the venerable Julien Ursyn Niemcewitz, from the raised platform of the monument, addressed the assembled multitude with singular eloquence and power, and his words falling from the lips of a man more than 80, moved whole masses of the listeners, now to enthusiastic plaudits, and anon to tears. He said that three centuries had passed since Copernicus had been gathered to the bosom of that earth whose motion round the central sun he had revealed. That the forgetfulness of the great services of the great, was usually succeeded by the outburstings of grateful remembrance, and that posterity often dragged forth to immortal memory, the names which had been resting in temporary oblivion. He spoke of this as the fate of Copernicus, and he honoured with deserved plaudits, Staszyc, who had defrayed half the expenses of the statue. He mentioned Thorwalsden, who had modelled it. "Now," said he, "after ten years lingerings, shall every Polish heart vibrate with the satisfaction that beams from every Polish eye; and the sun on which Copernicus turned in perpetual gazing, shall for the first time visit his image with its glorious beams." At this moment the tapestry fell which covered the statue, and he continued—"Henceforward ever present wilt thou be.—Highest, happiest of the eternal!—The honour of thy country—the glory of thy race. Let thy influence, watching over the temple of the national muses, guard it from all degradation, and aid the propagation of all knowledge and all truth. And how infinitely happy am I in the privilege of having lived to an extreme old age, to perform this honourable office—*nunc dimitte Domine, servum tuum.*"—Every head was uncovered—every face turned towards the statue—and the heavens, which for three days had been cloudy and dark, broke out into sudden brightness and sunshine. There was a sudden burst among the people, as if a miracle had really been wrought in celebration of the great festival, and a band of musicians and singers suddenly broke forth from the cupola of the Philomathic Society's edifice, with a hymn. The inscription on the pedestal, which is of gray Polish marble, is eminently simple and striking.

"Nicolao Copernico
Grata Patria."

This is repeated in Polish on another side. On the third, are the seven planets of the old hemisphere.

Case of a Bee, self-decapitated.—We paid a very interesting visit a short time ago, to a gentleman, who is a keen observer of nature, and whose great experience in apiaries has not only been productive of much curious information relating to the economy of bees, but which has been directly useful to numerous persons, who maintain apiaries, in order to supply our markets with honey. This anecdote was related to us whilst examining his well constructed hives.

"A large humble-bee, strayed near to one of his hives, and alighted near the entrance. Instantly he was attacked by great numbers of bees. One of them, seeking a favourable opportunity of lodging his sting under one of the rings of the humble-bee, made a fierce blow; but the sting striking upon the hard and bright corslet, glanced off; and as it is the habit of the bee in the act of striking, to bend the head towards the tail, the sting, upon this occasion, entered deeply into its own head. After many powerful exertions to extricate it, at length the entire head came off, and remained attached to the tail. The insect, now gravely with its feelers, began to paw about his neck, as if to examine the nature of the accident which had occurred to it, spinning round, and feeling, and then stopping for awhile. In about twenty minutes the insect was exhausted and died.

Religious Intelligence.

As it is but a summary of Foreign missionary operations which we are able to introduce into our pages, we are always glad when we can find, ready formed, an authentick summary of information, relative to an important foreign Missionary field. Such a field doubtless is Calcutta in the East Indies; and the following article, taken from the London Missionary Chronicle for May last, contains an authentic, but brief view, of the mission of the London Missionary Society at that place, from its commencement to the date of the most recent account. We were struck with the statement, that twelve years of painful but persevering missionary efforts were employed, before any decisive evidence of success was apparent. The English Episcopal Church, and the Baptist Church, perhaps the Methodist Church also, have missions in the same vicinity; and it is truly gratifying to see that all these missions act harmoniously. This is the true system. Let every church act distinctively by itself—and let all treat each the other, with sisterly kindness, Christian charity, and suitable co-operation.

CALCUTTA.

Calcutta does not follow, consecutively, in the order of the Society's missionary stations usually observed in its publications; but as that station has for several years past exhibited, and still continues to exhibit, features of a peculiarly encouraging aspect, calling on the members of the Society for special acknowledgments of devout gratitude and praise to God for what he has already vouchsafed to accomplish, and presenting powerful motives to earnest supplications for the continuance of his blessing on the future labours of the missionaries in that important quarter, we regard ourselves as warranted by the principle stated in the introductory observations to these monthly papers, to depart on the present occasion from that order; particularly as the season of the year renders it proper that those stations should be more immediately present to the minds of the members of the Society, which God has remarkably distinguished by his blessing; or where, on account of the nature of the locality, the character and extent of the population, or other reasons, a copious outpouring of the Spirit from on high, would appear to be an object peculiarly desirable.

The Society's mission at *Calcutta* was commenced in 1816, and has had the benefit of the labours of many valuable missionaries; several of whom it has pleased the Almighty to remove, by death, to a better world; while others, from ill-health, have been compelled to return to their own country.

For several years the brethren laboured without reaping any fruit among the native population. During that period, however, a congregation was collected, and a church formed, composed chiefly of English residents, and a commodious chapel erected for their accommodation, the expense of which was defrayed chiefly by the zealous efforts and liberality of the Rev. Henry Townley (who first statedly officiated as minister of the chapel), and those of other friends on the spot. In connexion with *Union Chapel*, (for that was the name given to it) much good has been effected by means of the preaching of the Gospel, the institution of Sabbath schools, and the religious tuition of young persons of riper years than those of whom ordinarily such schools are composed. Mr. Townley was succeeded in 1822 by the Rev. James Hill, who is the present minister.

No decided indication of conversion to God was apparent among the natives before the year 1823, when a Hindoo of the name of Ramhurree, who had enjoyed the benefit of Mr. Trawin's ministry at Kidderpore, having for some time exhibited evidence of genuine piety, was publickly baptized at that out-station.

From that time the work has been progressively advancing among the native population at that and other populous villages in the vicinity of Calcutta.

At Kidderpore, in 1823–4, two, and in 1824–5, five Hindoos were baptized, on a publick avowal of their renunciation of idolatry, and belief in Christ; in 1825–6 seven more Hindoo converts were baptized; in 1826–7, two; in 1827–8, thirteen; in 1828–9, thirty-seven.

In 1826, the expulsion of an idol from a Hindoo temple at Rammakal-choke, and the subsequent conversion of the temple

itself into a place of Christian worship, signalized the partial decline of idolatry, and the introduction of the Gospel into that populous village. In 1827, three Hindoo converts were baptized there; in 1828, four; and in 1830, ten: making a total of seventeen. The congregation has continued good, notwithstanding many individuals and some families have travelled to worship a distance of from ten to fifteen miles. The brethren describe the native converts at this village as being in reality a church of missionaries; and add, that whether they are at home or abroad, in their own families, or among their relatives or neighbours, one object seems to fill every mind, one subject to employ every tongue, and that subject Christianity; which almost every one of them has embraced in the face of oppression, and persevered in, in spite of persecution. Speaking of the children of the native converts at this place, the brethren further observe, that they are as well acquainted with the *catechism*, and as able to give answers to questions in the principles of Christianity, as the generality of those who have been born and instructed in a Christian land.

Villages still more remote from Calcutta than Rammakal-choke, have been visited by the missionaries, who have usually met with attentive congregations wherever they have gone. The brethren state that a general impression of the nature and importance of Christianity has gone forth over a thickly-populated country,* of many miles in extent, among the inhabitants of which, a spirit of inquiry prevails.

At the villages of Kristnapore, Taroleah, and Gungree, many have offered themselves for baptism, of whom several, after suitable instruction, and affording credible evidence of genuine piety, have been baptized.

At Kristnapore, several villagers having heard of the change which had taken place in the views, as to religion, of some belonging to their own village who had formerly removed thence to Rammakal-choke, were led to doubt the truth of Hindooism. Two of them were induced to go over to Rammakal-choke, where they heard the missionaries preach, and also conversed with the native converts. In pursuance of their request, the missionaries, afterwards, on a day appointed, visited Kristnapore, where had assembled to meet them, a congregation of at least two hundred of the natives (exclusive of children) who listened with the most serious attention to the offers of salvation made to them in the Gospel on that occasion. "Every one" (say the missionaries) "seemed interested in the subject, and, without an exception, they all acknowledged the truth of what had been spoken. During this time the whole village had become agitated, and many persons from adjoining villages also came, all of whom manifested the most lively interest whilst listening to the glorious tidings, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.*" They describe the scene as exceedingly interesting, and were reminded by the spectacle before them of the multitude which sat at the feet of the Redeemer, listening to the gracious words which proceeded out of his mouth, whilst, seated on the mountain's side, he said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

The missionaries continued occasionally to visit Kristnapore for two or three months, till, at length, (in May, 1829) a Bungalow chapel was opened for publick worship. Since that time the people have been statedly visited by the missionaries. On the 20th of September, in the same year, the first converts at Kristnapore were baptized at Calcutta.

On that occasion thirty natives sat down together at the Lord's table, and twenty others, from Kristnapore and Taroleah, gave in their names as candidates for baptism. Of these seven were baptized in November last, at the first-mentioned village, on which occasion there were present about one hundred native Christians. These various solemnities the brethren represent as being all of a highly interesting description.

(*To be continued.*)

* Rammakal-choke, distant from Calcutta about ten miles, stands in the centre of a number of villages, the aggregate population of which is at least 20,000 souls.

View of Publick Affairs.

EUROPE.

The latest European dates which we have seen at the time we write, are from Liverpool of the 14th of July, from London of the 13th, and from Havre of the 14th of the same month.

BRITAIN.—On the 21st of June the king met, and delivered his speech to his new Parliament. He went in great state to the Parliament house, amidst an immense

multitude, and great cheering of the citizens of London. We shall not, as on some former occasions, give a complete epitome of this royal speech. It was introduced by telling the Lords and Commons, that having dissolved the late Parliament and called that which he now addressed, for the purpose of ascertaining the sense of his people on the expediency of a reform in their representation, he now submitted that important subject to the assembled houses, and recommended it to their early and most attentive consideration. He then told them that he had received assurances from foreign powers of their disposition to maintain peace, and that he should do all in his power to preserve it. He noticed the discussions that had taken place in regard to Belgium—the insults his subjects had met with in Portugal, and the prompt and effectual measures he had taken to obtain reparation,—the relief his people had received by the repeal of a number of taxes, by the last Parliament—the prevalence of the Cholera Morbus in the north of Europe, and the orders he had issued to prevent its introduction into Britain—the distress which had existed in some districts of Britain, and still more in the western counties of Ireland, and the means he had employed to afford temporary relief—the "local disturbances, unconnected with any political causes," which had taken place both in Britain and Ireland, and the manner in which he had endeavoured to put a stop to these disorders.

Three days after the delivery of the royal speech—the 24th of June—the Reform Bill was introduced into the House of Commons, by Lord John Russell, in a long and eloquent speech: and from that time till the date of the last intelligence, the progress and fate of the Bill seem to have almost entirely engrossed the publick attention and solicitude of the people in Britain. The London Herald of the 13th of July, (the latest London date) says—"The House of Commons were in session all night of the 12th, and adjourned at half past seven o'clock, morning of 13th, after the House had gone into committee on the Reform Bill, which it has been previously stated has passed a second reading. The late hour of adjournment was in consequence of the continued attempts of the opposition to embarrass proceedings; many divisions of the House were made in which ministers in every case had the majority, in no case less than 170. On a motion by Lord Maitland that counsel be heard at the bar against the disfranchisement of the borough of Appleby which was refused, ministers having a majority of 97. The House on the 8th, refused, 117 to 96, to issue a writ for another election in Liverpool, Mr. Dennison, chosen for that place and Nottinghamshire both, having declared in favour of the latter, and left Liverpool unrepresented; it appears, therefore, that she will remain so, unless on a fourth effort a writ is granted." There seems to be no doubt that this important Bill will pass the Commons, by a very large majority; but its fate in the House of Lords is thought to be doubtful. It is said, that the Bishops are in general opposed to it; and some calculations make out that the Lords will reject it by a majority of eight. Should this take place, it seems to be fully understood that the king will immediately exert his prerogative of creating peers, and will send into the House a number amply sufficient to secure a majority in behalf of this his own favourite measure. We are ready to believe that the foresight of such a proceeding, which would deeply mortify their Lordships, will prevent their rejection of the Bill. In fact, when the king and commons are unitedly and determinately in favour of a measure, the Lords cannot defeat it, as it is always in the power of the Crown to have a majority in their house.

Cobbett has been tried for an attempt to promote insurrection. The jury to whom his case was submitted were divided equally—and the consequence was, he was acquitted. A most melancholy occurrence took place in Ireland on the 18th of June. A drove of cattle had been seized for tithes, and were about to be sold. The populace attempted a rescue, and the military fired upon them—killed about twenty, and wounded, some of them dangerously, as many more. This occurrence was likely to be made a subject of Parliamentary investigation. There was the promise of an unusually abundant harvest in South Britain.

Since writing as above, an arrival at New York has brought London papers to the 23d of July inclusive. But little addition, however, has been made to the amount of news. There was an increasing interest manifested by the British in favour of the Poles. It was hoped and expected that Britain and France would unite and interpose in their behalf. Publick dissatisfaction was beginning to manifest itself in London, at the tardy progress of the Reform Bill, which was still before the House of Commons, and opposed at every step, ably and perseveringly, by its enemies. It was proposed and urged that the House should meet at ten o'clock in the morning, instead of a late hour in the afternoon, as heretofore.

FRANCE.—In France, as well as in England, two great objects, much of the same character, engross the public mind—important measures in their own legislature, and the cause of Poland. The new Chambers were expected to convene on the 23d

of July. Their convention had been hastened that they might be in session on the annual return of the *three great days*. It was generally understood that the late elections had terminated in favour of the government; but till the meeting of the Chambers, the majority could not be ascertained. This majority, moreover, will, we think, much depend on the complexion of the King's speech, which, it appears, was looked forward to with much anxiety, and of which a conjectural outline had been published by the paragraphists of the publick journals. If the speech should favour the abolishing of the hereditary peerage, the cause of the Poles, the integrity of Belgium, the evacuation of Italy by the Austrians, and the giving of somewhat more of a republican cast to the institutions of France, particularly in the qualification of electors, we think the majority in the Chamber of Deputies in favour of the government will be overwhelming; and indeed the liberals will have little more to ask or wish. But if the speech should bear strongly toward monarchical and aristocratical claims and measures, we suspect the liberals will find a majority on their side. The anxiety, which had been great, in regard to the popular excitement expected to be witnessed on the anniversary of the last revolution, had been, in a considerable degree allayed, by the circumstance that the anniversary of the destruction of the Bastille had passed over without any agitation. But the truth is, France is still resting on a volcano, which it is our wish may be extinguished without an eruption, but we have our fears. Very much will depend on the course pursued by the existing government. A large French naval armament is lying off Lisbon, and Don Miguel must soon make his submission, or, we hope, be dethroned —we wish him dethroned at any rate. Portugal must abandon him or lose all her commerce, and perhaps, become a conquered country. The French colony at Algiers has lately experienced a severe stroke, by what appears to have been an ill-advised measure of the commander of the army there. He marched a considerable distance into the country with a corps of about 6000 men, to chastise some rebellious petty chiefs; and although apparently successful in effecting his purpose, he found himself surrounded on his return, by Bedouins and Arabs, to the amount, it is said, of 45,000 men, and with difficulty got back, with the loss of 700 of his troops.

BELGIUM.—Prince Leopold has at length accepted of the crown of Belgium. He refused the acceptance on any other conditions than those prescribed by the five great powers; and this produced a new conflict in regard to him in the Belgic Congress. His party, however, at length triumphed by a large majority; and a deputation of great distinction was sent to Britain. He accompanied them back through France, where he was greeted with many acclamations, and treated with the highest respect. Arrived at Brussels, he was received with enthusiasm by the populace, and with every mark of respect by the constituted authorities. A splendid procession conducted him to the Congress, when he took his inauguration oath on the 21st. It is hoped that the king of Holland, though doubtless with reluctance, will yield without warfare, to the terms on which Belgium has been separated from his kingdom; and that the settlement of the whole Belgic question will be favourable to the union of France and Britain, in favour of the Poles and for the effectual suppression of the African slave trade—two objects which every friend of humanity must desire to see accomplished.

SPAIN and PORTUGAL —It is stated that Spain has determined to assist Portugal, in the expected war with France, with a large army. Ferdinand and Don Miguel are *par nobile fratrum;* and they are probably working their way to a common ruin; and if so, who will lament their fall?

GREECE is still in an unhappy and unsettled state, but we have nothing to add to our last account of its internal broils and agitations.

ITALY.—The Austrian troops still remain in Italy, and are to be sustained, it is said, by a large army, raised by the king of Sardinia, between whom and the Emperor of Austria, it appears that a treaty of alliance has been formed. If Europe escapes a general war, it will be a mercy indeed. France will not, we think, consent to see Italy entirely subject to Austria.

AUSTRIA and PRUSSIA.—Inconsistent as it appears with the foregoing article, the last arrivals represent the Emperor of Austria as publishing an order to arrest the farther armament of troops, and even to diminish the number already embodied. We pretend not to reconcile these discrepancies. The united force of Austria and Prussia must exceed half a million of well disciplined troops; and this force will probably be united, if a general war should break out in Europe. Both these powers have shown every favour to the Russians, in their attack on the magnanimous Poles, which they could manifest short of actually furnishing troops and munitions of war. Indeed, it is stated, and we think correctly, that the Russians have lately derived their chief supplies of forage, and food for their army, from the Prussians.

The Poles complain bitterly of this, and with great justice. The Hungarians appear to be more and more disposed to favour the Poles, and it would seem that the Emperor of Austria, will, ere long, have enough to do to preserve quiet in his own dominions. The whole truth is, that the entire despotism of the old world trembles, and those whom it supports, and who wish to support it, feel the quaking, and are alarmed. It will fall, despite of all they can do to sustain it. We know not when; but we believe its catastrophe is not distant.

Denmark is a kingdom which we do not often find occasion to mention, but the last arrivals from Europe bring authentick information that the wise king of this small state has voluntarily given a civil constitution to his subjects, much resembling that of Britain. How much human misery would be avoided, if other European potentates would anticipate rebellion, and do readily, and with cheerfulness, what they must do eventually, or lose their crowns, and perhaps their heads.

Poland.—In addition to their open and cruel enemies, the Poles have had to contend with foul treachery and treason among themselves. Tempted probably by Russian gold, and promises of elevated rank, one of their generals, Janikowski, like the infamous Benedict Arnold in the war of our own revolution, has sought to betray his country to its invaders. The Russian corps, under their general, Rudiger, was completely surrounded, and must have been entirely captured or defeated, if Janikowski had not acted in treacherous concert with the enemy—leaving one of his associated commanders and his men, to be dreadfully cut up by an unequal contest with their opposers. It is even suspected, that he, and others with whom he acted in concert, had betrayed to the enemy, at the sanguinary battle of Ostrolenka, the whole of the plans and arrangements of the Polish commander-in-chief. Two or three other generals, beside the chief traitor, and several civil functionaries, and one distinguished lady, were implicated in the plot—which was, to promote dissention in the army, and in Warsaw, and eventually to put arms into the hands of 13,000 Russian prisoners, who it appears go at large in that city—to get the city with its arsenal and fortifications into their hands, and deliver up the whole to the Russian commander-in-chief. The plot was discovered only in time to prevent the attempt to execute it. The guilty parties have been put on their trial, and will meet their deserts. An immense sum of money was found concealed in the house of the traitorous female. Three proclamations have been issued since the discovery of the plot—two by the civil government, and one by the Polish generalissimo. Much agitation, and a good deal of gloom, was for a time experienced; but the last accounts state, that order and animation were entirely restored, and even increased. One of the proclamations of the Congress calls on the inhabitants of Poland to rise in mass, and to exterminate their invaders by one desperate effort. The result remains to be seen; but to our view, the eventual success of the Poles appears far more probable than it has ever done before. The Russian army had, at the last accounts, advanced to within about twelve miles of Warsaw, and another general engagement was shortly expected.

Russia.—This great empire seems to us to be under the signal frown of Heaven. Not only are her armies put to the worse, in an attempt to subdue what was regarded as a contemptible rebellion, and thus dishonoured in the view of the whole world, but the awful scourge of pestilence is added to the desolations of the sword. The Cholera Morbus not only rages in the Russian armies, but is spreading desolation and dismay through the capital of the empire. Petersburgh is not only deserted by the emperor and his court, but by all the wealthy inhabitants and the resident foreigners; and the ignorant populace, under a suspicion that the physicians had administered poison in the hospitals where so many deaths occurred by the Cholera, have risen in insurrection, murdered one physician, and could not be brought to order, but by military force and the presence of the emperor, who was compelled to leave his retirement and appear among them at the hazard of his life. In an early part of the last month, the news of the death of Field Marshal Diebitsch reached us, and the last accounts announce the death of the emperor's brother Constantine, both victims of the Cholera. Thus the two most elevated men of the empire, after the emperor himself, and both actively engaged against the Poles, have been suddenly carried to their last account. Rebellion is also rapidly spreading through the western portion of the empire, once a part of Poland, and its limits cannot be foreseen. It is not for us to predict the speedy death of the emperor himself, nor of Field Marshal Paskewitch, who has succeeded Diebitsch in the chief command of the Russian forces employed against the Poles; but it would give us no surprise if they should soon follow to the bar of the Judge of all, their eminent coadjutors in the unholy work of oppression and carnage. Rebellion is extending through nearly the whole western boundary of the Russian empire.

Turkey.—The Grand Seignior appears to have been at least temporarily success-

ful in contending with his rebellious Pachas; but in the month past we have heard but little of his operations, or of the state of his affairs.

ASIA AND AFRICA.

We had a few things to chronicle in reference to some occurrences in these great sections of our globe. But for the present month we omit them, for matters of more immediate interest.

AMERICA.

BUENOS AYRES and the UNITED PROVINCES, appear, by the last accounts, to have come to a compromise, and we would fain hope to a termination of their party broils and petty warfare. We fear, however, that there is little prospect of permanent peace and order.

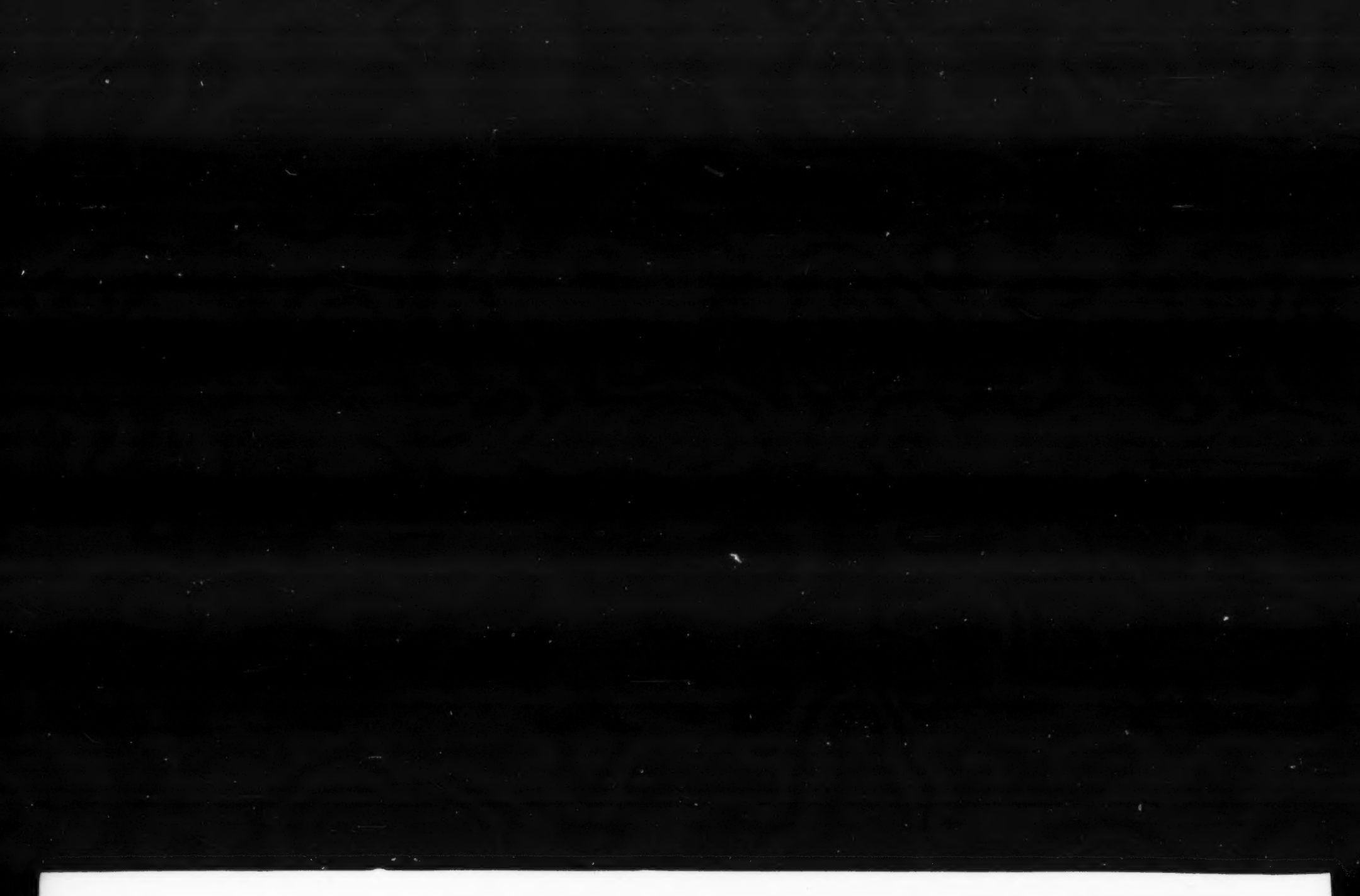
THE BRAZILS.—It seems that Don Pedro has made a happy escape with his family, from his new empire. The dissatisfaction and insubordination which caused his departure has since broken out into open and general insurrection at Rio Janeiro. The details of this occurrence have not yet been received; but it appears that there had been much blood shed in the city, and that the inhabitants were flying for refuge to the foreign vessels in the harbour.

COLOMBIA.—The New-York Daily Advertiser of the 3d inst. contains the following article: "We have received Bogota papers from our correspondent, extending to the 17th of July, with a Popayan Gazette, of the 26th of June. Things continued entirely tranquil. The elections at Bogota had taken place, and gave satisfaction. The college of St. Bartholomew, (San Bartolome) in Bogota, which had much to endure under the dictatorial government, and was finally deprived of apparatus, books, pupils, rector and professors, to be converted into barracks, is soon to be restored, and it is hoped, in all its vigour. Dr. Raymon Hamaya is spoken of as likely to be appointed, if not actually appointed, Rector of that lately flourishing institution. The mother of the generous and patriotic General Cordova, has presented Gen. Obando with the epaulettes of her son." It appears, however, that there has been an insurrection of the black population in Carraccas, and a revolt of the Tyradores of Santa Martha, and that blood had been spilled before quiet could be restored. Thirty of the insurgents, including two women, had been shot.

MEXICO, and the other South American republicks, that we have not particularly noticed, are, it is hoped, making some advances toward a settled state. Mexico was tranquil at the last accounts.

UNITED STATES.—There has been an unhappy insurrection of the slaves in Virginia, in the county of Southampton, bordering on North Carolina. For a while it assumed a fearful aspect, but it has been apparently of a very partial character, and is now entirely subdued. Yet the insurgent slaves, (few in number at first, but increased to the amount of about 150 or 200, by compelling others to join them,) acted with the most ferocious and unrelenting cruelty—murdering whole families, women and children, without distinction. From fifty to seventy white individuals have been massacred; and a considerable number of rebellious slaves have been shot—a number of prisoners have also been made. It does not appear that there was any general or extensive disposition of the coloured people to join in this insurrection, or to countenance any measure of the kind. On the contrary, all the statements we have seen represent the slaves as generally disapproving of what had taken place, and some of them as having assisted their owners to escape the massacre. While we deeply sympathize with the sufferers, and cannot be supposed to regard with any other feeling than that of horror the atrocities lately witnessed, we cannot forbear the remark, that the late occurrence exhibits the evils of slavery in an affecting and striking light, and shows the unspeakable importance of endeavouring, by every proper method, to hasten its extinction in our happy country.

Within the last month, the publick papers have exhibited statements of the arbitrary and inhuman treatment of the missionaries among the Cherokee Indians by the publick authorities of Georgia, which are fitted to dishonour our country before the whole civilized world. We have not seen any denial of the truth of these statements, and if they are correct, we know not how to account for it, unless by supposing our countrymen wanting in moral sensibility, that there has not been an expression of general indignation. We are well assured that there are many of the citizens of the state of Georgia, who disapprove, as much as we do, of the proceedings to which we have referred—the chaining of unresisting missionaries, free citizens of the United States, like convicted felons, or desperate pirates, and dragging them, bound to a carriage, or tied to a horse, for many miles, under a military escort! If a foreign State had treated any of our citizens in this manner, the whole country, before this time, would have resounded with a call on the government for the most exemplary retribution—We drop the ungrateful subject for the present.



THE

MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

SEPTEMBER 1, 1831.

TO OUR READERS.

The *third volume* of the Reporter commences with the present number. Arrangements having been made for communicating information respecting the operations of the Board of Education, in another form, the Education Register will be discontinued, and this work will in future be exclusively devoted to the interests of the Board of Missions. As we have before intimated, we shall endeavour hereafter to furnish a greater *variety* of missionary intelligence, both Foreign and Domestic, together with occasional communications, and some miscellaneous articles.

We are requested to say also, that the Ex. Committee of the Board of Education have it in contemplation to publish a quarterly Journal, having special reference to the office and work of the ministry—ministerial qualifications—education, particularly that of candidates for the sacred office—foreign missions, &c. &c. In the mean time what ever may be necessary to communicate to the christian public can be made known through the columns of the Reporter and other papers devoted to the great and precious interests of Zion.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR. STONE.

May 10. Rum Chundru, the baptised native, called and had a conversation with my pundit this morning, respecting the divinity of the Hindoo avatars, (incarnations,) and their various expedients for the remission of sins. He maintained, that as all the Hindoo avatars were guilty of base crimes, they were sinful, and of course, were not the avatars of God. Luxumun, my pundit, maintained that the Hindoo avatars, (gods incarnate,) though they were guilty of those crimes which would be sinful for men to commit, were not by that proved to be sinful themselves, because they were gods, and as such had a right to do what they pleased, without its being any evidence against their divinity. As Rum Chundru pressed the absurdity of his reasoning upon Luxumun, he became angry, and called Rum Chundru a fool, a liar, and an outcast; and told him, if he had became a christian, to take off his tapee, (a kind of turban which the Hindoos wear on their heads,) and cast it away, and no longer wear the Hindoo dress. I interposed, and told Luxumun not to be angry, nor abuse his antagonist, because he had the better side of the argument, but to discuss the subject candidly. He became still more enraged, said I was partial to Rum Chundru, and that he would not remain in my house nor in my service any longer, and rose up and went away. The sole difficulty was, he found himself embarrassed in his attempts to defend Hindooism against Rum Chundru, who was equally well versed in the shaster as himself. Luxumun has too much knowledge of christianity to presume to maintain that Hindooism has as high claims to divinity as christianity has. In speculation he is probably more thoroughly acquainted with the doctrines and precepts of christianity than any other Hindoo in western India. He has been employed in the service of the mission eight years; and for considerable part of the time in translating the Scriptures with Messrs. Hall

and Graves. But as he is more acquainted with the spiritual and holy nature of the christian religion, so with his heart proud and unhumbled, he is more opposed to it than are those less acquainted with it. May the Lord Jesus who has the hearts of all in his hands, and who once, to the glory and riches of his grace, and furtherance of his kingdom on earth, converted a pesecuting and angy Saul, have mercy upon my poor teacher, humble him, renovate his soul, and make him a chosen vessel to bear his name among the gentile Hindoos. He would make a fearless and zealous champion of the cross. In his learning, his ardent temperament, his untiring perseverance, and in many other natural traits of character, he resembles Saul of Tarsus. Should he be converted, and these natural endowments consecrated to Christ, he might resemble Paul in humility, self-denial, labors, sufferings, and zeal; and his motto might be, "I am not ashamed of the gospel of Christ."

11. Luxumun, who left me so abruptly yesterday, in a violent passion, returned to-day and said he would continue his services as a teacher, if I wished. He acknowledged that he was very angry, but thought that Rum Chundru gave him sufficient provocation. As it is thought desirable to retain him in the employ of the mission, on account of his superior ability to prepare and correct matter for the press, I told him, in reply, that he might act as he pleased, continue with me, or take his discharge. He preferred to remain.

CEYLON.

LETTER FROM DR. SCUDDER, DATED AT PANDITERIPO, JAN. 1831.

Opposition of Catholics.

During the last quarter the Lord has done great things for us, whereof we are glad. The school I had the prospect of establishing among the Roman Catholics in Chillalle, was commenced three months ago, and prospers, notwithstanding all the opposition from their corrupt priesthood. As it was said by the resident priest of the village, that I had established it from malicious motives, I addressed a circular to some of the respectable inhabitants, in which I contradicted his statements, and pointed out the importance of having their children educated. Extracts on the subject of education were given from Tamul authors.* One of my objects was to show that their priests were in reality doing them no good. I took occasion to mention, that after scraping together all the money they could, instead of spending it for their benefit, by furnishing them with the scriptures, or establishing schools, they sent it off to Goa. I added, that not only would they do nothing for their good, but when others felt sorry to see their children growing up in ignorance, and wished to give them money to educate them, they opposed them. The letter was well received, and attended, I hope, with good success. Any thing which tends to lessen the influence of the priests, and make the people less afraid of their curses, will of course make them less disposed to be ruled by the rod. I cannot but hope that the rupture which has taken place between the priests and those people who send their children to the school will be attended with great good.

Progress of Religious attention in the vicinity of the Station.

Of late, numbers of the people in this village have listened attentively to the words of eternal life. Some have attended preaching at the school bungalow. Each of my brethren has labored among them during the last quarter, & those who visited from house to house, found abundant encouragement to proceed. Coe, one of my native helpers, writes as follows—"I will briefly mention all the good things, which through divine favor, have taken place in Chillalle. In former times, when I went there to instruct them, they abused me and blasphemed the christian religion. If they saw me in the streets they would murmur. When I went to their houses, they would drive me away. Now many call on me to come to their houses and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation."

Some gladly attend meetings. At our night meetings in the village, we often command good congregations. Mrs. Scudder has a weekly meeting for such women as she can induce to attend, and has been much encouraged to exert herself in their behalf. The mothers of Sarah Woodhull, Martha Washington, and Julia Ann Prime, with one other woman, attend my meeting of inquiry. All my schoolmasters, one excepted, also attend this meeting, with several of their scholars.

During the last quarter several meetings of peculiar interest have been held in our mission. That with our schoolmasters was very solemn. On Friday of next week, we hope to hold a meeting

*"He that is learned has eyes. He that is unlearned, hath no eyes, but two sores in his face, &c."

with such persons as reside in our families, or are occasionally hired by us. We are hoping to feel the divine presence. Of late we have had our attention more than usually drawn to the importance of making especial exertions in behalf of the spiritual good of the rising generation. God has been pleased to pour out his spirit copiously upon our boarding schools and upon the schoolmasters of our native free schools. My hopes are strong that he has begun to pour it out upon the children belonging to the latter. I feel persuaded there is no class of persons from whom we are to expect so much. My own exertions, together with those made by some of my brethren, in this department of our work at this station, have proved to us that we have great encouragement to go forward. Some of them, as I have understood, refused to go to the heathen temples. Since my return from the Neilgherries, I have endeavoured to weaken the confidence in heathenism by showing them some of the images of the Tamul gods I brought from the coast with me. Many of them have taken them into their hands, and have been convinced that they are not entitled to all that reverence, which their brahmins would make them believe. Even should they not become pious, as they grow up, taught to despise the gods of brass and copper, heathenism will have comparatively little hold on their minds. Could those who think that missionaries should not have schools under their care, witness all that has been seen of late in our mission, it is more than probable that some of their objections would vanish like the morning cloud and early dew.

The anecdote which is narrated below, is extracted from a letter received by Dr. Scudder from the Rev. Mr. Lambrick, of the Church Missionary Society, stationed near Columbo. It shows that the Spirit of the Lord is operating in other parts of the island besides the district of Jaffna; and it must have been peculiarly pleasing and interesting to Dr. Scudder, as it brings to light the happy results of his past labors, in a quarter where he was not looking for them.

The following is an extract from a letter lately sent me by the Rev. Mr. Lambrick, Church missionary at Cotta, near Columbo.

About a fortnight ago, a Tamul man came to me, and said he wished to become a Christian, and wanted employment. I replied that I had no employment for him, but would willingly instruct him, if that was his object. He then added that his wife, also, wished to become a Christian, and that he would bring her with him, and both would put themselves under instruction. All this appeared so much like a native scheme, that I hardly thought to see him again. But two or three days afterwards he came with his wife, whom he had brought in a dooley, she being evidently ill. It soon appeared that it was she who was principally desirous of Christian instruction, and they agreed to take lodgings in the village, and remain here at their own charges, to learn more of the way of salvation by a crucified Saviour. She appeared for several days to grow worse in body and stronger and stronger in mind. I have never seen among the natives so much of Christian simplicity, at the same time that she had a thoughtful, intelligent mind. She had a clear knowledge of the way of salvation. Christ was her whole dependence, and she was anxious to take him for her Lord and Saviour publicly by baptism, and considering, after the strictest examination into her motives and conduct, I could find no possible objection against her, and her state of health being precarious, and her temporary accommodation here little suited to her comfort, I shortened the period of her probation, and have this day baptized her. I have some hopes of her husband, but his case not being so urgent, more time is required before he be admitted. If you ask what is there in this incident so peculiarly encouraging to me, I must further inform you that she was once a patient of your's, brought by her husband from Trincomalee, some six or seven years ago, when you performed a successful operation on her cheek, the scar of which still remains. She talks much of the urgency with which Mrs. Scudder entreated her to take refuge in Christ, and mentions a promise she made to do so. She has never, she says, forgotten that promise, and she blesses the Lord that he has enabled her to fulfil it.

CHINA.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abeel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will devolve on him.

Macao, Aug. 2, 1831. Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reach-

ed a favoured spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen chapels, which seem to invite to the worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, forty or fifty in number, not one comes forth to read and expound the scriptures.

The British Factory have a chapel here, in which, during their residence, which is usually half of the year, divine services are regularly performed by their chaplain.

Dr. Morrison, usually has worship at his own house, where he is joined by a few English and American citizens.—Yesterday it was our privilege to join in that worship, and after an appropriate discourse to sit down to the table of our common Lord, where, as he remarked in his sermon, the distinctions of rich and poor, learned and unlearned, of nation, and class, and original character, are all forgotten, under the common character of redeemed sinners. Such a communion table is the epitome of heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Saviour's praise.

Great Festival and Procession.

13. Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of new gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents, of rain, and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah, than they are degrading to the character of man. And on each successive night, the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light.

It is not easy to describe one of these processions, for I know of nothing on earth with which they can well be compared. They are composed of all classes of people, and vary in number from one to two or three hundred persons. We see among them grave, aged, well clad gentlemen; priests and young men, boys and girls, riding in state; numerous bands of musicians with drums, gongs, &c. standard bearers, meat and fruit offerings, and gorgeous, fanciful ornaments, too numerous to be mentioned.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

A SOLEMN APPEAL IN BEHALF OF THE WEST.

The following is an extract from a communication of an agent of the Board in the West, dated White Co. Illinois, June 13, 1831.

This whole state is one day to exert a powerful influence over all the West and perhaps over the Union. And although every thing is unorganized; yet, the time is near at hand, when distinctive forms of virtue and vice will be seen rising in the land and exercising their congenial influence. The present gloomy state of things therefore—gloomy only from the destitution or moral waste—ought not to deter any one from entering any part of this field. But whilst they come they ought to be fully aware that hardness, such perhaps as they have never thought of, will have to be endured.

A man to be useful and build up the church in this land must (1.) expect and be willing to be satisfied to a great extent, with souls for his hire. (2.) He must expect and be willing to deny himself of all the luxuries, and many of what he may have esteemed the comforts of life. (3.) He must be willing to adapt himself at once, or as soon as possible to the manner and habits of the people. (4.) He must be willing to give himself *wholly* to the work—devote himself solely and exclusively to the ministry—and then concentrate all his thoughts, affections, and desires,—his whole soul, upon the great and important interests he has undertaken to sustain. He must feel that he has no other interests—not even for himself—to advance, than the interests of the Redeemer's Kingdom. (5.) He must have great patience, firmness, forbearance, and determined perseverance: for he will have much and continued labor to perform; much ignorance to instruct and remove, many difficulties and obstacles to encounter and overcome. (6.) In short he must have a piety which would sustain him at the stake or upon the rack, and which will lead him willingly to sac-

rifice *all things* for Christ and the success of his gospel. When he leaves home, he ought to feel that the only home which he now has is heaven, and that his father requires him diligently and unremittedly to perform some certain work before he can enter into the mansion prepared for him.

Can you not, dear brother, in love to the famishing churches of this land, and in pity to the thousands of souls without the pale of any church, O can you not send several men of the above description at once into the field, and many more in a short time? Where are the devoted brethren, whose hearts burn with love to Christ, and who desire to count it all honour when they have to endure hardships for his sake? Who does not desire to come to the West, the great, the extended West? I plead for laborers in this land, and for those fields I have mentioned; I plead for the bread of life, for perishing souls! Are there none that will come? Or have you lack of friends? And will not those who owe God so much pay him a little to sustain the poor, despised missionary in the field, while he, under the blessing of the Holy Ghost, is preparing souls for "glory and honour and immortality" at God's right hand!!! Will they rob God and starve his people and his ministers? When will christians feel that they are but stewards of the goods or property of the Lord, and act in accordance with such feeling! O that the time were come.

I cannot close this already extended letter without expressing to you the deep and full conviction of my mind, that the present period is a crisis, in which will be decided not only whether this state and indeed this whole valley, shall be religious and infidel; but also whether Presbyterianism shall extend and cover the land or not.

Moreover I would say that if the Presbyterian church can be but aroused from her stupor and lethargy, and brought to act distinctively in the great effort of planting and sustaining the missionary of the cross in the whitening fields of our own country, she could now take possession of this whole land, and establish in it the institutions of the gospel on that plan or those principles which she deems and ever has deemed most consistent with the word of God, and with the civil and religious liberties of the people.

Presbyterianism, sir, is the very germ, or rather germinating principle of republicanism; and were this church to be extinguished the civil and religious liberties of this land, nay of the world, would be destroyed. Ought not Presbyterians therefore to awake on a subject of this kind? And will not a fearful amount of guilt rest on it if she suffer the present crisis to pass away and puts not forth the gigantic efforts of which she is capable, for the accomplishing the great object spoken of? Who can estimate her guilt in such a case. Will not future generations curse her and that bitterly, if peradventure they should groan under the grievous yoke of civil and ecclesiastical bondage? Will not souls in eternity curse her; nay, may not God himself curse her in holy indignation for her supineness—her unprofitableness—her insensibility to the worth of souls?—But it may be asked what is she to do? How is she to accomplish this great object? I answer by clothing herself in sackcloth and repenting of her past sins, and thus renewedly dedicating herself with all her property to the Lord. But it may still be said, she has not ministers to send out; and whose fault I would ask is this? Has she not pious youth enough within her bosom, whom she can specially devote to the Lord and educate for his ministry? Why has she not done this long ago? Sir on this subject I can scarce utter my feelings. So deeply impressed am I with a sense of the necessity and importance of the Education cause, that I believe it to be the first great duty of the church.

REPORTS OF MISSIONARIES.

Lower Canada.

From the Rev. Isaac Purkis, dated Laprairie, June 5th, 1831.

In making my quarterly communication, permit me to thank you for your last kind letter assuring me of the interest you feel in favour of Russell Town and of Canada in general, and I trust that Providence will in due time point out such a Missionary or Missionaries as the great head of the Church has selected and prepared for abundant usefulness in this part of his vineyard. I am happy to say, that we have one coadjutor recently introduced from Scotland; a man, we have good reason to believe, of Evangelical sentiments and fervent personal piety and zeal. He has been led by providence to pitch his tent, at upwards of 50 miles to the South West of me, which will be the centre of a large circuit, I trust of usefulness as well as of exertion; he is my nearest neighbour in that direction; but he is too far distant, and the field is too necessitous to admit of his serving Russell Town, or the other places which may be associated with it. This servant of the Redeemer is a Presbyterian and a seceder, and is assisted in his labours by the small missionary society at Montreal, to which

I adverted in a former letter. Should we be favored with some person for Russell Town, and I trust we shall form a threefold cord that shall not be quickly broken.

I have continued at Laprairie and Beauharnois as usual; but the long wet spring has kept the roads in such a state as to render it impracticable to visit the more distant places. I have also regularly attended a weekly meeting at Laprairie for improvement in singing and also for prayer: and I hope that some good is resulting from these engagements.

In my last, I mentioned that our Sabbath School here had been renovated, and that the children distinguished themselves by their diligent and persevering efforts in committing to memory portions of Sacred Scripture and Hymns, &c. The numbers are from 30 to 40, not a very *imposing* number, yet as we hope they may become the salt of this part of the earth,—the light of this little world,—the little leaven of this inert lump; I am sure that you will rejoice to learn that from the interest which they feel in the duties of the school, they recited on one single sabbath recently 1500 verses: besides these exercises they are questioned on portions of Sacred Scripture as in Bible classes, and addressed both individually and collectively on the duties which they owe to God,—to men in their various relations, and to their own souls.

I have good reason to anticipate the best effects to arise from this source; for the *soul* of the present school and almost the only useful characters are those who were similarly trained when I was formerly here. When the number and spirit have so much improved both in teachers and children I cannot but hope for good fruit.

In my last I gave you an intimation that it was in contemplation to attempt the erection of a house for God. Meetings were held for the purpose of considering the subject and persons were appointed to carry it into execution.

The subscription towards the object now amounts to nearly six hundred dollars.

The spot of ground is secured and we hope that two, or at most three months, will witness its actual commencement.—Thus we trust that something is doing however small for the advancement of the best of all causes, the cause of God and Truth.

NEW YORK.

From Mr. A. SCOVEL, Columbiaville, N. Y. July 14th, 1831.

Such are the mighty movements in the kingdom of providence and of grace at the present period of the world, it is impossible to contemplate them, without the deepest emotions of wonder, of gratitude and of praise—not only the arts and sciences—the principles of civil liberty are rapidly advancing but those of spiritual freedom, of salvation are moving forward with accelerated motion and power.—God has promisd to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession. And the great events which almost every where are following in swift succession, both in the political and moral world, most clearly evince that we are approaching near to the fulfilment of this promise—near to the day of millenial glory. The rays of divine truth are falling with increasing splendor on the darkness of our world; and amidst the ruins with which it is overspread, they are causing life and light and beauty to appear. Almost every enterprise projected for the amelioration of the condition and salvation of man, is hailed with delight and followed by triumph. Considering the obstacles which we have had to encounter, such to a considerable extent has been the fact in relation to the efforts which have been made for the establishment of the gospel in this place—proposals have already been given for the erection of a church. And it is contemplated to commmence the work immediately and if possible to complete it by the 1st of Nov. The spirit of the Lord we trust has not forsaken us.—There are some among us who are inquiring the way to Zion. We have two services on the sabbath and one during the week. Sabbath schools—Bible Classes and Monthly Concert still continue interesting and flourishing. Since I last addressed you, two large additional schools have been organized.—In each a library has been placed of nearly $40 in value. The A. S. S. Question books are the ones which we use. A Temperance Society has also been established with every prospect of abundant success—special efforts on this subject are soon to be made throughout this County—measures have also been taken by the Presbytery for supplying more generally this region with Missionary labour. But while something is done much more remains to be accomplished.

From MR. S. PECK, Alden, New York, July 1st, 1831.

Since my last report, there has been an addition to the church here, of twenty-seven, by confession, and one by letter. Twelve of them were baptized, and four children. When the above were receiv-

ed into the church, the sight was truly solemn and joyful. One man, of seventy-three, came forward; and from that down to the female of fifteen or sixteen. This took place about the 20th of April last, and as yet, they all seem to be growing christians. There still seems to be a degree of seriousness on the minds of many in this place, and we fondly hope that there have been two or three conversions since I last wrote.

An address, on the subject of temperance, was delivered here on the 19th ult. by a Mr. Yale; at the close of which the temperance society received an accession of about twenty. Our Sabbath School continues as usual.

The meeting house of which I spoke on a former occassion, will be raised, Providence permitting, next week. So you see, Dear Sir, how the Lord seems to smile upon us in some degree. Yet there is much here still, which calls for deep mourning in Zion.

From the Rev. H. Halsey, dated, Cambria, Niagara co. New York, July 1st, 1831.

Since my last date a portion of my time has been occupied in attending protracted and public meetings in this region, and in one case our meeting on the Sabbath was omitted, our place of worship, the school-house being occupied by Universalists, who hold it one third of the time. I have instituted two Bible classes which I attend weekly, and there are now in operation six Sabbath-schools, one containing between 40 and 50 scholars, the others smaller. Besides the Sabbath-schools, I have paid some attention to the visitation of common schools, and the distribution of religious tracts. Our temperance societies have made a gradual advance. The monthly concert is thinly attended, and but little is contributed for missions. Weekly prayer meetings are attended in different neighborhoods, and the females make annually a small contribution to foreign missions.

Since my last there have been in each of the societies which I serve, several hopeful conversions, there are now a few cases of special seriousness, and it is expected that some will be added to the church at the next communion. Of those converted, a part have joined the Baptists and a part the Methodists. Universalism still predominates in Cambria; the Sabbath is much profaned in divers ways —still it may be said that the cause of morals and of true religion is on the advance in the particular places of my labour, and in the surrounding country.

From Rev. G. G. Sill, West Mendon, Monroe county, N. Y., July 1st, 1831.

The revival which I stated in my last report as being enjoyed here at that time, has subsided, though a few cases of hopeful conversion have occurred during the quarter. Fifteen persons have been added to the church, thirteen of whom were upon examination, and two by letter. The greater part of those received upon examination were subjects of the recent revival.

The Sabbath school cause is receiving more attention than heretofore. We now have two schools, one of which is in the village and the other two miles distant. The latter has been formed during the quarter just closed. The number of attendants in both is between ninety and one hundred.

A tract society has been formed in the congregation, the monthly distribution commenced, and two hundred and twenty of the families in this town are now enjoying the benefits of it.

Our place of worship, which has heretofore been a brick school-house, being too small for the accommodation of the congregation a building has been erected 40 feet long, 24 wide, and 14 high, at an expense of about $400, which is to answer the purpose of a place of worship till a church shall be erected, when it may be converted into a session house. The new building is expected to be ready for occupancy in ten days, and will seat about 250 persons.

This little church appears now to be in prosperous circumstances in every respect, except that of growing in grace. A declension in religious feeling now exists to a considerable extent, and consequently impenitent sinners are not inquiring what they shall do to be saved.

Ohio.

From the Rev. R. B. Dobbins, dated Williamsburg, Ohio, 1st July, 1831.

The church of White Oak, which is in the bounds of the Presbytery of Chilicothe, is in a favourable condition. As far as I know there is no division of sentiment about the missionary question among them. On our last communion occasion, 2d Sabbath in June, there was much more feeling than usual. I hope it was a profitable time to numbers that were present. It was a four days meeting. Ten were added to the communion of the church. One adult baptized, and one infant.

The workmanship of the edifice for public worship is in a state of progression. So that upon the whole, we have cause

of encouragement and thankfulness, rather than otherwise, respecting White Oak church. White Oak church reported forty-five members 1st April, 1830, now her number of members is 84, almost double.

From the Rev. A. Leonard, dated Truro, Ohio, July 1st, 1831.

Alternate hope and fear, have occupied my breast since my last report, now full three months, God has poured out his spirit to some extent, and I have hoped that he would increase, and give permanency to his church in this place. I have feared that through the unfaithfulness of christians, and of myself in particular, he would be provoked to take away his spirit from us and leave us to *lukewarmness*, the worst state of a church.

Since writing my last report I have preached thirty-six sermons, attended the monthly concerts, and many prayer meetings and inquiry meetings and Bible classes in which I have given many exhortations; I have baptized ten persons, three adults and seven infants, administered the Lord's supper once (in Truro) and received into communion on examination, 24 persons on the 3d Sabbath of June, adding to these the four admitted in February last, will make 28 persons gathered into the fold of Christ. There are five or six others, of whose conversion we have strong confidence; these will probably be added to the church hereafter. There is no case of recent conviction known to the session, and I believe there has been no case of deep conviction that has not terminated in hopeful conversion. Some indeed, (about four persons) attended the inquiry meetings, who have not been brought to rejoice in hope, but their impressions were not deep. Those who were primarily members of the Bible class in Truro, are now all members of the church but one, and that one anxious to obtain an interest in the great redeemer and sometimes trusting in his mercy.

Indiana.

From the Rev. T. E. Hughs, Dunlapsville, Union co. Indiana, July 5th, 1831.

We had a communion season here in May, brother McGuffey of Oxford, assisted. It was solemn and interesting and we fondly hope the hearts of some were deeply impressed with divine truths, who were hitherto careless, two were admitted on the occasion, and two others who we expected to enter with us, were providentially detained by sickness and high waters, one has been dismissed for disagreeing with some of the doctrines of the confession of faith, as containing a system of doctrines taught in the Holy Scriptures. Our session are of the opinion, sir, that there is nothing gained, but on the contrary many serious consequences resulting, from the retention of *heretical* members in the church. The strength and permanency of the church, does not consist in the number, but purity of its members. We have reason to bless God that harmony, and to all appearances evangelical piety exists among us, and we hope by using all necessary precaution, to persevere in the way of holiness.

The Temperance cause is growing among us, most of the farmers carry on their concerns without the use of ardent spirits. There are none of the members of our church engaged in distilling, or that traffic in it in any way, and all I believe are living on the principle of entire abstinence.

Every family within the bounds of our church are supplied with the Holy Scriptures. I have supplied the south-west corner of the county in which I reside.

We are about commencing the monthly distribution of tracts. We have pledged an agent who was with us, to supply about two hundred families, and will commence operations as soon as the Tracts arrive.

Our Sunday-schools are in a tolerable flourishing condition, there appears to be an increasing interest taken in the institution, both among parents and children. The library books are perused by all with increasing avidity, and I hope are exerting a mighty influence, upon the lives and morals of the people.

All these circumstances considered, present pleasing prospects, yea they are presages of the glorious millenium, and we hope and pray the period is not far distant, when 'all shall know the Lord;' yet dear sir, when we look around especially in this western country, 'there is much land to be possessed,' & much to damp the feelings of the truly pious. There are hundreds and thousands who are ignorant of God, and regardless of their future welfare, and even professed christians are living too much for this world. What a loud call is this for ministers and people to be awake.

Illinois.

From the Rev. B. F. Spilman, dated Golconda, Illinois, June 30th, 1831.

We have lately held a three days meeting in Shawnee-town, and received two members into that church, also, a

four days meeting in the Golconda church, and received seven members, as the fruits of the little season of refreshing, that we here lately enjoyed "from the presence of the Lord." Both meetings were well attended, and were interesting and solemn. But it was not then our privilege "to see the power and glory" of the Lord displayed in such a way "as we *have* seen in the sanctuary."

I have formed a Bible class in the Golconda congregation, consisting of about 30 members, and expect the number to increase.

The Sabbath-school cause is progressing beyond my most sanguine expectations. A Sabbath-school has lately been established in Equality, and furnished with a library: and in addition to the one which I reported in the Golconda church; another has been established in the country and one in town; making three Sabbath-schools in the bounds of this congregation.

To one of these, 45 scholars have attended: to another 24. The number in the town school is not yet ascertained, as it has just commenced operations. These schools are all furnished with libraries. And I cannot but look upon these dear little nurseries of piety with intense interest!! Equality and vicinity still exhibit encouraging prospects.

I have not yet heard of the arrival of Mr. Ramsey, your missionary for Carmie and Sharon. Oh that the head of the church may smile upon our efforts to obtain more laborers in this needy part!! Since I last addressed you I have removed to Golconda, tho' I still occupy the same field of labor. We need two or three ministers more, in this part of the state very much: and I think application will be made shortly to the Board for them. Warm hearted, zealous and devoted, old school men, would be best received in our end of the state.

Tennessee.

From Rev. J. Dyke, Roane county, Tenessee, July 11th, 1831.

Increase of Sabbath Schools.

I have organized four Sabbath-schools, one at Pleasant Grove church—one in Sweetwater Valley, three miles west of Pleasant Grove—one in Hines's Valley, seven miles west of Pleasant Grove—and, one in Blount county, on Holsten river, six miles east of Unitia. The school at Pleasant Grove has seventy two scholars and eleven teachers, which is one of the most interesting schools I have ever visited.

The school in Sweetwater Valley has twenty-five scholars and six teachers. The school in Hines's Valley has forty-three scholars and nine teachers. The school in Blount county has twenty-three scholars and nine teachers. All of these are Presbyterian schools except the one in Hines's Valley, which is a Methodist school. The whole number of scholars in these schools, is one hundred and sixty three, who are under the instruction of thirty five teachers.

Progress of Temperance.

I have organized a temperance society in Pleasant Grove church, thirty five have joined it, and I have heard of a good many more that expect to join. When I first came into this region the people were principally all opposed to temperance societies. I visited and conversed with them on the subject of intemperance and tried to show them the evil of it. One day riding in company with the merchant who lives within the bounds of this little church, I said to him, Col., the christian people, in almost every church throughout the United States, are organizing temperance societies, and what ought we to do? Said he, I will be honest and candid with you, I will be opposed to it. Sir, it looked like turning over a mountain without foothold, but I knew the Saviour was on his march to conquer the nations of the earth, and that the chariot wheels of this heaven-born institution was on the high-way, in the hedges and ditches, rallying the enemy, and exposing them to open shame. After a long season of conversing, pleading and praying, I preached on the subject of temperance, June 12, 1831, from Prov. 20th,—"Strong drink is raging"—after the sermon was over, the Col. exclaimed, gentlemen I have been a dram drinker a long time, but I am done with it, I never will buy another barrel as long as I live, it is out of the question. This caused my heart to leap for joy, and these words came immediately upon my mind, "Fear not for I am with thee." A Baptist brother came to hear me that day, who had scarcely ever thought of the subject of intemperance before, he immediately saw the evil of it, his eyes were opened, his soul awakened, and he is now doing all he can for the temperance cause in the little church to which he belongs. I have heard since, that he has said as soon as he gets about twenty persuaded to join the temperance society, that he will come and bring them along and join our society.

North Carolina.

From Rev. H. M. Kerr, dated Rutherford, N. C. July 11th, 1831.

Except when absent, assisting some of

my brethren on communion occasions, I preach regularly twice a month, on the Sabbath, at Little Britain, and once a month at Duncan's creek, and Drucilla each. When there are five Sabbaths in the month I preach at Brackett's Gold mine. This place is on the out-skirts of Little Britain and Drucilla. The encouragement to labor at that place is very good. Hundreds come together, and listen to the word preached with great apparent earnestness, and some visible tenderness. I cannot say that there is, as yet, any certain prospect of building up a church at that place, as the population is very fluctuating. Though I think it my duty to pay some attention to it, and do what I can for the many precious souls that are round about it. Owing to feeble health, I do not preach often on week days, except at our communion occasions, when we always have a four days meeting. From excessive preaching, for the last two or three years, and much of it in the open air, my lungs are considerably affected. I thought for a while, this summer that I would have to limit my preaching to one discourse on the Sabbath. But I have been enabled hitherto, to preach twice every Sabbath; and my health is improving. My field of labor is very extensive. Twenty-five or thirty miles in length; and fifteen or twenty in width. There is no other preacher, of our order, in this *very extensive* country.

I travel and visit considerable, but keep no memorandum of the number of miles traveled, or families visited. I am in the general more than half my time absent from my family. At Little Britain the state of religion is pretty encouraging. Good and attentive congregations wait on the ministration of the word. On the 4th Sabbath in May we had the ordinance of the supper administered. And according to our custom the meeting was continued from Friday to Monday. Though there were but two added to the communion of the church, it was quite an interesting occasion. About 15 expressed anxiety for the salvation of their souls. Within the last three years there have been 140 added to this church. Here we have a Sabbath-school, and Bible class, which are doing considerable good. There are two branches of the Sabbath-school in distant sections of the congregation, with suitable superintendants. We have also a temperance society which numbers 87 members, and others are now prepared to give us their pledge, of entire abstinence. To this cause we have had some very violent opposition. But the opposition is decreasing in numbers and degree; though some are very resolute yet. The temperance cause is evidently gaining ground, and must ultimately prevail. At Duncan's creek there has been, for some months, an increased attention to divine things. On next Sabbath I expect to administer the sacrament of the supper in that place. The appointment is for a four days meeting, which I hope will be a precious time, when the Lord will make bare his arm, to save sinners, and add to the number of the faithful. We have there also an interesting Sabbath-school. Our Sabbath-schools are very much diminished in number, by the operation of a late law of the state, prohibiting the instruction of the people of colour. Duncan's creek is a small congregation; but the communicants have more than doubled within the last three years.

From a Missionary in North Carolina, dated July 1, 1831.

At ——— hurch we have established a Sunday-school; and a Bible class; composed of young people, chiefly young men; several of whom are pious, and I have reason to believe are looking forward to the ministry, as they are acquiring a classical education at that place. We have also a temperance society, numbering between 50 and 60 members, and which I have no doubt, has a considerable influence over many of those who even refuse to join the society.

At my own house, about five miles distant from the church, I also preach, statedly; have a Sunday-school in operation, and Bible class: at this latter place it may indeed truly be said to be missionary ground. The people though kind & attentive, are, with a very few exceptions, lamentably ignorant; great numbers are unable to read their Bibles, at any rate intelligently; spend their Sabbaths as might be expected, mostly in visiting, wandering over their fields, hunting, fishing, &c. A little north of me the county is pretty well supplied with preaching; but south of where I live there is not another Presbyterian preacher that I know of, for upwards of sixty miles; and but two, I have reason to believe, of any denomination, who are stationary. That you may form some idea of the state of things among this people, I will relate one or two facts, among many others, that might be enumerated, which have come within my own knowledge. A man who lived near me, a professor of religion, and the member of a christian church, owning about twenty thousand dollars worth of property, died, left a large family of children, all grown,

and all having families, of their own; not half I believe could read, and only two could make out to write their names. Immediately in my own vicinity, I visited last spring, 30 families in succession, and found that previous to the summer before, 25 of those families had been living without the bible, and what was still more astonishing, several professors of religion, and all residing within a short distance of a Baptist meeting house, where, I was informed there had been preaching steadily for about 50 years. The people all through this section of the country know nothing about supporting the gospel; and unless ministers can be found of self denying habits, who for the love they bear to their master, and his cause, will be content to live poor, and obscure, thousands of these precious souls must perish for the lack of knowledge; in this christian land. I expect on next Sabbath to get a third Sabbath-school in operation, and the Sabbath following a fourth one; and when all shall be properly organized, and in full operation, there will probably be taught at all these schools about 200 children; which number I hope will continue to increase.

The field in which I labour, appears as yet a thirsty hill of Zion, but as the kind master is watering, and very largely too, other neighboring hills with the showers of his divine grace; and that but a little distance from us, we are praying, and hoping, and even looking out for a few drops at least to fall over this way.

I have endeavoured to be instant in season and out of season; have however not been able to preach more than from twice to thrice a week, have attended the monthly concerts, and weekly prayer meetings.

Missouri.

From Rev. J. S. Ball, dated Manchester, St. Louis, Missouri, June 18th, 1831.

I have been using my best exertions this spring & summer, in promoting Sabbath-schools, and have succeeded better than I expected. The one in this neighborhood which last summer only amounted to about eight or ten constant scholars, now amounts to thirty-four scholars, with six teachers, and a library of ten dollars value. In another neighborhood where great prejudices existed against Sabbath-schools I have succeeded in establishing a school of twenty some odd, with six teachers, and which promises to do well. They are making provision for a library. These schools are attached to the Missouri Sunday School Union, as an auxiliary to the American Sunday School Union. These I attend to when ever I preach in their respective neigborhoods. A third school, I have resuscitated, in the village of Manchester, distant six miles from me, consisting of thirty five scholars, and six teachers. This school belongs to the Methodist society, though the superintendent told me that he should endeavour to get the consent of those immediately concerned to annex it to the Sunday School Union of Missouri, as he found books could be procured cheaper from that branch of the American Sunday School Union, than from the Methodist Episcopal Sunday School Union. A fourth school, I have assisted in organizing, but cannot at present say what are its numbers. These schools I shall report to the American Sunday School Union, in the course of two or three weeks, when I can make the report more definite than at present.

Our temperance society continues to increase. At our last annual meeting, (4th inst.) it was found to have increased double during the last year. Small as its amount in members are, even at present, (70) yet considering the great opposition we met with in the commencement, and our very slender means, the present prospects are flattering. The little village where our meetings are held, is quite revolutionized—from being a haunt of dissipation, it has become quite respectable.

From the Rev. J. F. Cowan, dated Poplar Grove, near Jackson, Cape Girardeau co. Missouri, June 16th, 1831.

As it has been some time since my last written communication, and as you have never had a summary of what has been done since my residence in this country as your missionary, I will endeavour in this report to make a statement covering the whole period since my location here, of what has been accomplished—a period of about a year and a half.

New Churches.—The Brazeau congregation have erected a small log-house—the first edifice for worship that they have ever had. The Apple creek congregation have the frame of a new house raised and nearly covered. This house is 40 by 50, and when completed will be a comfortable place for the public service of God, particularly when compared with the one which we have, and are now using—a house built of logs, without stove or fire-place, plastering or ceiling, and also without windows.

Preaching of the word.—On an average, I have preached three times in the week. And I have preached as often as

seven and eight times in one week. The Sabbath, however, is the only day that much is to be effected by preaching in this country, in ordinary times. The population being sparse, it is difficult to get a congregation in the week. The preaching of the word is regularly, numerously and solemnly attended on the Sabbath. I preach once at the church, and in the afternoon at one of the Sunday-school places. This plan whilst it gives additional life to the schools, brings the preaching of the gospel near to many who never attend at the church, and thus they are "compelled to come in."

Sabbath Schools.—We have six schools in our two congregations, 5 of them are entirely under our control. One is taught in common by the Baptists, and by our people. The Baptist minister, Mr. Green, is an excellent man—ever ready to co-operate in this and other institutions of the day. We have libraries connected with each of our schools, the aggregate cost of which has been about $80. We will in all probability have two or three more schools in a short time.

Tracts.—Through the instrumentality of our tract society, from thirty to forty thousand pages of tracts have been brought into our region of country. We have adopted the monthly distribution in a circuit of country ten or fifteen miles in diameter.

Monthly Concert.—In Apple creek, this interesting season of prayer is regularly and tolerably well attended. In Brazeau it is not as yet observed at all.

Sabbath School Concert—This institution is partially observed in Apple creek only.

Temperance Societies.—Much has been done in revolutionizing public sentiment in the last year, in regard to the use of ardent spirits. We have yet no society from prudential reasons: but will have one or two soon. Many are becoming very anxious on the subject.

Family Visitation.—Many families have been visited. This part of Missionary labor however takes up very much time if performed to suit the wishes of the people. The minister is expected to stay all night with every family. He *must* be sociable.

Members added to the Church.—To Brazeau, sixteen have been received—seven on examination and nine on certificate: making in all thirty-nine members. To Apple Creek, thirty-three have been admitted—sixteen on examination, and seventeen on certificate—making in all about 130.

Baptisms.—Forty-eight children of professing parents, and one adult have been baptised in both churches.

Elders Ordained.—Three have been set apart in Brazeau, and three in Apple creek, to the office of Ruling Elders—making five in all the former, and seven in the latter church.

Missionary Support.—In the two congregations $230 were subscribed last year, towards my support. About two thirds of it has been paid. Nearly all of it will, however, be paid. About the same will be done the present year. They are about making an effort to see what can be done towards my permanent location among them. We will try to make less, than your liberal proffered aid for the current year answer our purpose.

General Remarks.—The foregoing is a skeleton of our operations since my residence on the western side of the Mississippi. In reviewing it, there is reason for thankfulness, and at the same time much reason for humility. My field of labor has been interesting, and never was more so than now. Though formerly a distracted people, the utmost harmony has ever prevailed since I have been here. The Lord save us from "fightings within" ourselves. We all need more spirituality, more prayer. I have not said any thing about prayer meetings. A female prayer meeting has been kept up a part of the time since I have been amongthem,and will be renewed as soon as possible; common prayer meetings have been occasionally attended to. At this season of the year, most people think that they have no time to spare from their farms, to attend prayer meetings. About Bible classes, I have said nothing. These valuable institutions have not escaped the memory of your missionary. Our people are so generally engaged with the Sunday-school questions, that I have thought it better that they should absorb their whole attention. Provision is made for supplying our county with the Bible, in which we have taken part. Mrs. C. and myself enjoy good health, and are contented and happy, though far from "home," and its thrilling associations; and should the Lord continue to say, that it is our duty to remain in this country, we say Amen.

From Rev. Silas Hubbard, dated Allen, N. Y., July 20, 1831.

Several special and important circumstances have occurred, in rendering it impracticable for me to make my quarterly report in due time. Being now providentially permitted I attempt it. From the first of April when I reported to you I continued to labor as usual in Allen

until commencing my journey to Philadelphia, to attend the General Assembly.

Arrangements had been made for my place to be supplied in my absence by ministers of our presbytery. After my return my health, and particularly a hoarseness, which almost prevented me from speaking loud, were such that for two weeks I preached but one sermon. I however, attended meeting on Sabbaths, and was able to make family visits during the week. Since that time my labors have not been interrupted.

With respect to the present state of my people, I would say that there appears to be a good degree of engagedness among part of the church, and there has been one hopeful conversion among the people. It is a boy about 14 years of age. There appears to be some serious impressions on the minds of a few others. These are the encouragements; while on the other hand, there are some old, deep rooted jealousies and prejudices, among some of the churches against each other, which seem impossible to be removed in any other way, than by a special act of divine power. During the ten weeks while I have been here in person, since my last report, exclusive of the time I was absent to attend the General Assembly, I have preached nineteen times, attended two monthly concerts, made 15 special family visits, and attended prayer meetings on sabbath evenings, when I have not preached a third sermon. I have baptised one infant, and organized one Sabbath school. There has been one person received into the church by letter.

Extract from the report of a Missionary in the state of New York.

Organization of a Church.

Sabbath before last I spent in Holly, a small village on the canal. There has been a revival of religion in progress in that place, most of the time since December last. It has, however, been somewhat interrupted by the prevalence of a proselyting spirit. The Presbyterian church however has taken no part in this. Although they have had occasional preaching by the neighboring ministers, they have never even given an opportunity for any one to unite with them until week before last. It was found that a large number of those who had obtained a hope, had not united with any denomination, because they were waiting for an opportunity to unite with the Presbyterian society. I was requested to spend a week with them, and I did accordingly, stay with them from Wednesday until Monday. Brother Myers, of Brockport, was with me on Friday and Sabbath afternoon. During the time I was there, thirty six were added to the church by profession, and eleven by certificate. The following week a small church in Clarendon, consisting of eleven members were, at their own request, and also by the advise of the Presbytery, united with the church at Holly. The additions in all were 25. These with the 17 previous members, now compose a church of 76 communicants. They have the frame of a suitable house already erected, which will be finished this season.

They are also making vigorous efforts to obtain an acceptable minister, who shall go in and out, before them, and break unto them the bread of eternal life.

A YEAR IN THE WEST, BY A MISSIONARY.

About a year since, I removed with my dear family to this destitute, irreligious region, with ardent desires to be instrumental in the hands of my master, of promoting his glorious kingdom, and the welfare of immortal souls. With this purpose I accepted of the appointment of principal of the academy in this place, that I might obtain a support for a numerous family, and educate children and youth in the fear of God. My Sabbaths and frequent opportunities in the week, have been occupied in preaching the gospel, administering its ordinances, attending prayer meetings, and promoting the benevolent institutions of the day. The Presbyterian church in this place, has increased from seventeen to above forty members since my arrival. We have a bible society and I am actively engaged in distributing bibles to the destitute. I have organized a temperance society of more than fifty members. Finding that the agent of the Sunday School Union, as a stranger amidst the clamours of the day, would have little success, I voluntarily engaged gratuitously to attend to the business of this county, and five schools have been organized. We have a tract society and a colonization society. We have a weekly prayer meeting in the village, and the monthly concert is regularly observed. Thus there is before me an ample sphere of operation in the best of causes; but the difficulty is, to be *sustained* and *supported* in this region. The enemy has been very busy in his opposition since my arrival, and he is so cunning, as to engage even *professors of religion* in his designs. My course is to preach the truth plainly, affectionately, and forcibly—and studiously to avoid all personal acrimonious observations, and to treat those who differ from me, with christian benevolence.

Now the question is, shall I be driven

away from such an important station, through want of support for myself and family. The church is small and unable to afford it, & the great mass of the people is irreligious and dissipated, and would rather drive a minister of Christ from this region, than contribute a cent to retain him. I have been preaching the gospel from my youth—have been often employed by my master, as a missionary and a pioneer, and glory in his service, while I have scarcely received a subsistence for myself and family, I am still willing to do much and suffer much in the same cause, and also willing that the ordinances of the Redeemer should be observed, as it is written, "Even so the Lord hath ordained that they who preach the gospel should live of the gospel." I am a great friend to economy, but parsimony, defeats the great object. Could our brethren in their pleasant circumstances, know our difficulties and our privations, by living in such dismal regions, they would cheerfully afford us a comfortable subsistence. It is a pernicious error, that young preachers and those of inferior talents and attainments, will answer the circumstances of a new country—when in fact these unorganized regions, abounding in wickedness, and error, need, imperiously need, ministers of age and experience, and the first talents in the ministry.

Virginia.

From Mr. Wm. D. Smith, dated Grave Creek, Ohio co. Va. Aug. 1, 1831.

Between these stations, and on each side, as you will observe by the plot of the county, which I have sent you, I have a number of stations for week-day preaching, at each of which I mostly preach once in three weeks. There is generally good attendance. My audiences are generally large, considering time and circumstances, and mostly attentive and orderly. At Wolf Run there appears to be considerable solemnity, and some anxiety, and I am not without hopes that something more than ordinary may be the result. With the assistance of an agent of the American Sunday School Union, I have established Sabbath schools at every place in my vicinity where it was practicable. When I came on the ground there was but *one* of these useful nurseries in operation. I found a rooted opposition, owing to unfavourable impressions respecting the American Sunday School Union, which were diligently kept up by the Universalists, Campbellites and Infidels. I preached considerable on the subject, and have succeeded in removing objections, with all whose *hearts* are not *enmity* to order and morality. Schools with good libraries are now in successful operation, at Dille's Bottom, Boner's Ridge, Wayman's, Fowler's, Forks of Wheeling, Wolf Run, Strickland's and Howard's. I am also about etablishing others at Dunsmore's, Patterson's, and Unity. Money is already collected for libraries, which are to be procured this week, and on next Sabbath they will commence. Some of them have raised ten dollars themselves, and for the others, I obtained an order from an agent for five dollars, so that they all have books to the amount of ten dollars. The schools are mostly large, numbering from forty to eighty scholars, and bid fair to be useful. I visit them as often as practicable. I mostly visit two every Sabbath. One in the morning and another in the evening. Bible classes I have not yet formed, owing to my time being so completely occupied, that it was impossible for me to attend to them. I hope, however, hereafter to facilitate my labours by having my different appointments in different places, to come in more regular succession. My wish is to have three, one at each of my stations, for Sabbath preaching. I have made arrangements for establishing three tract societies, one in each congregation, which I hope will enable us to furnish every family with a tract, every month. I have been successful beyond expectation, in the cause of temperance, and have not a doubt, but in a short time, it will be completely triumphant. Two distilleries have ceased to make, and one tavern to sell liquors, within the last two months. We have a society at Wolf Run, of near 40 members, and one at Unity of 15. I have preached on the subject, but owing to the strong opposition at first, I made it a point never to mention it on the Sabbath, which I think had a good effect. Both the societies were formed nearly two years ago, but being neglected, had declined, and a number of their members had proved unfaithful. Such was the state of feeling, when I came among them, that there were thoughts of dissolving the society, but it now embraces the respectability and influence of the neighbourhood.

With respect to the surrounding country, I can yet say but little, I can, perhaps say more in my next report, however, I can say of it generally, that it is literally a "wilderness." The situation of the country east of me, as it was described to me by others, and the wants of the people almost persuaded me to visit it at least, as far as Waynesburg, but labour is accumulating so fast, that I feared

to take a too wide field, lest I should not be able to cultivate it thoroughly. Missionary labourers, zealous and faithful, are much needed.

A FIVE DAYS MEETING IN TENNESSEE.

In compliance with the demands of public sentiment, and with the fond hope of advancing Messiah's kingdom, I appointed and held a five days meeting, within 11 miles of this place, and 2½ from Raleigh, commencing on Friday 15th July, and ending the following Tuesday.—It was numerously attended, and with no other guard but the strong bulwark of enlightened public sentiment; there was an order, decorum and ready conformity to the ordinances of God's appointment, seldom witnessed, and not surpassed by that which prevails at ordinary meetings.

By the aid of five other brethren, we were enabled to have four sermons during the day and night, together with other public exercises,—all of which I am happy to say were seriously attended to by all present. As no preparations had been made to gratify a luxurious appetite, but little time was consumed in preparing or receiving our plain but wholesome diet. On the Sabbath God was indeed among us of a truth in the breaking of bread—many a spirit held high and holy and delightful communion with the Father and his co-equal Son, Jesus Christ, and while the Holy Spirit drew aside the curtain which veiled the bright splendours of the Heavenly Paradise, many a bosom was filled with a "joy unspeakable, and full of glory." God's people sweetly realized and could almost bear *individual* testimony to the soul-thrilling truth "He brought me to the banqueting house, and his banners over me was love." Yea! that place was as the house of God, and the very gate-way of Heaven to some blood-redeemed spirits. And although there were but few cases of pungent conviction, yet the moistening eye, the flushing cheek, and deep solemnity, are inevitable proofs that the Holy Spirit was striving with the sinner, and its influence upon the impenitent, will be seen in eternity if not in time. I would remark by way of conclusion to this hasty account, that the general impression made upon the pubic mind, not excepting those formerly prejudiced, was and is now, that four and five days meetings in this sparsely populated region if *properly* conducted, may be greatly instrumental in the hands of God, of pullling down the strong holds of the Prince of darkness.

PRESBYTERY OF ILLINOIS.

Jacksonville, August 2, 1831,

Dear Sir—It is my official duty to communicate to you the following resolution of the Presbytery of Illinois, viz:

Resolved, That Messrs. Ellis, Fraser Sturtevant and Watson, be appointed a committee of correspondence with the General Assembly's Board of Missions, and with the American Home Missionary Society. And the stated clerk is directed to transmit a copy of this Resolution to the respective secretaries of the two Boards. A true copy.

JOHN M. ELLIS, Stated Clerk.

SPECIAL NOTICE TO SUBSCRIBERS.

The present number commences the 3d volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the present number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorised agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and missionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

Cash received by the Treasurer of the Board of Education of the General Assembly, from July 15, *to August* 15.

From Mr. Wm. Rowland, per Rev. W. M. Engles, - - - - -	$100 00
Dr. John White, do. do. -	50 00
Dr. Neill, late Gen. Agt. collected by him, a few individuals of the ch. Bedford, N. Y. - - -	7 00
do. do. - Hudson	15 50
do. do. Cooperstown,	80 00
Judge Moore, Cherry valley,	10 00
Levi Beardsly, Esq. do.	5 00
Joshua T. King, Albany for salary late ag't. - - - - -	10 00
	$277 50

J. B. MITCHELL, Treasurer.

Philadelphia, Aug. 24, 1831.

APPOINTMENTS.

From the 20th of July to the 20th of August.

Rev. Horace Galpin, for one year, to Centerville and Pike congregations, Allegheny co. N. Y.

Rev. D. Pratt, for one year, to Carlton and Yates, N. Y.

Rev. Chandler Bates, for one year to Gaines, Orleans co. N. Y.

RE-APPOINTMENTS.

Mr. A. Torrence, for one year, to Pleasant Hill and Lexington, Ohio.

Rev. W. G. Campbell, for one year to Little Levels and Spring Creek, Va.

Rev. A. Rawson, for one year, to Royalton and vicinity, N. Y.

Mr. T. G. Potts, for one year, under the direction of the Corresponding Executive Committee of the Presbytery of Holsten, Tenn.

LETTERS RECEIVED

From 20th July, to 20th August.

W. C. Anderson, Pa., R. G. Wilson, O., A. Scovel, N. Y., L. G. Gaines, O., H. McKerr, N. C., A. Hamilton, Mo. J. Glenn, Pa., D. Humphreys, S. C., J. Bell, O., F. McFarland, Va., T. Oldham, Ky., J. H. Prentice, N. Y., J. McCord, Geo., J. Culbertson, O., J. W. Robinson, Geo. E. W. R. Wier, Ky., R. B. Hill, Ky., Executive Committee Presbytery of Niagara, A. Rawson, 2, N. Y., J. C. Crawford, Ill., B. F. Spilman, Ill., A. Todd, Ky., J. Dyke, Tenn., T. B. C. Dayton, N. J., C. C. Beatty, O., R. Clapp, N. Y., T. Barr, O., A. Leonard, O., S. Peck, N. Y., J. Wilson, N. Y. C. Stewart, O., T. B. Clark, O. J. McElhenny, Va. S. Hubbard, N. Y., T. Barr, O., C. Forbes, N. J., A. Alexander, N. J., T. Smith, N. J., S. L. Crosby, Pa., W. Hughes, 2, O.. J. Huntington, N. J., D. Page, N. Y., A. Lykens Pa., E. Jones, O. J. C. Stockton, O., L. McLeod, N. Y., J. Maclean, N. J., P. Monfort, O., G. W. Johnston, Pa., J. Crawford, Ind., W. J. Frazier, Ill., J. McKinney, O.. A. Johnston, Pa. J. A. Sterrit, Pa., S. K. Kollock, Va., A. Benton, N. Y., Elders, Warrenton, Va., Charlotte B. Armour, Md., J. Pitkin, O., J. Graham, Tenn., J. Dockery, N. C., J. Smith, Pa., W. Gray, O., J. H. Logan, Ky., J. Dickey, Va., S. Scovel, Ind, D. C. Allen, O., H. Brown, Va., I. Reed, Ind., R. Clapp, N. Y., C. Cist, O., R. Pettibone, N. Y., W. Low, N. H., J. Stites, N. J., W. Sickles, Ind. R. H. Chapman, Tenn., J. Wetherby, N. C., W. Brookens, Pa., D. C. Wait, N. Y., D. Page, N. Y.. A. M. Keith, Ky. S. H. Crane, O., W. S. Plumer, Va., J. Venable, Ky., W. D. Smith, Va. W. C. Blair, Lou., M. Birchard, O.

NEW AUXILIARIES.

Greencastle, Pa., Great Cove, Pa., Welsh Run, Pa., Marsh Creek, Pa. Total 448.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of July, to the 20th August, 1831.

Columbia, Penn'a. Auxiliary society,	$12 00
Chillisquaque, Columbia co. Congregation, per W. Seddon,	13 00
do Female Missionary society, per do.	12 00
Greenwich, Cumberland co. N. J., Auxiliary society, per. Rev. S. Lawrence,	15 00
Lewistown, Additional annual subscribers, Presbyterian cong. per. S. Macklay,	5 00
Onondaga Hill, N. Y. donation from Rev. J. H. Prentice,	31
Philadelphia, from Isaac Snowden, Esq. Treasurer of the General Assembly, six months interest, due August 1st.	375 00
do Donation from Wm. White,	10 00
Rushville, Ind. Auxiliary society, per Rev. W. Sickles,	2 00
do Collections per do.	3 50
Saltsburgh, Indiana congregation, Pa. additional, Rev. W. Hughes,	4 50
Missionary Reporter, from sundry subscribers,	16 50
SOLOMON ALLEN, *Treasurer,*	$468 81

No. 34, South Third Street, Philadelphia.

NOTE.—In the July number of the Reporter, there are a number of collections acknowledged from different churches, within the bounds of the Presbytery of Carlisle, per Rev. Dr. Cathcart, which ought to have been acknowledged, as the result of the voluntary Agency of the Rev. Robt. Kennedy. As some persons may have thought that the collections, donations, &c. have not been duly forwarded, we have been requested to give the following statement, viz:

Middle Spring, Pa., collection and Aux. society,	$13 12
Green Castle, Pa., collections at a night meeting,	5 01
Loudon, Pa. do do.	4 62
Great Cove, Pa., collection and Aux. society,	21 65
Welsh Run, Pa. col. $16 and donation from a young lady $4,	20 00
Marsh creek, Pa. collection $17 50, dona. from a widow, friendly to missions, $2,	19 50
	$83 90